

# Violence Against Men

A Case Study of Village Chakra Rawalpindi



A dissertation submitted to the department of Anthropology, Quaid-i-Azam University in partial fulfilment of the requirement for the degree of Masters of Science in Anthropology

Submitted By  
Syeda Sana Munir Kazmi

DEPARTMENT OF ANTHROPOLOGY  
QUAID-E-AZAM UNIVERSITY  
ISLAMABAD

2011

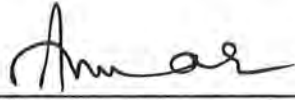
Quaid-i-Azam University, Islamabad  
(Department of Anthropology)

Final Approval of Thesis

This is to certify that we have read the thesis submitted by Syeda Sana Munir Kazmi. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of "M.Sc in Anthropology".

Committee

1. Mr. Anwaar Mohyuddin  
Supervisor

  
\_\_\_\_\_

2. Dr. Riffat Munawar  
External Examiner

  
\_\_\_\_\_

3. Prof. Dr. Hafeez-ur-Rehman  
Chairman

  
\_\_\_\_\_



*Dedicated to:*

*Late Abbu Gee (May his soul rest in peace)*

*His words of inspiration and encouragement  
In pursuit of excellence, still linger on.*

*A SMALL TOKEN OF LOVE!*

## Acknowledgments

All praises for Al-Mighty ALLAH (s.w.t), who blessed me with the knowledge, enabled me to complete this dissertation. All respects to Holy Prophet Mohammad (P.B.U.H) and his Progeny (A.S), who blossomed as role model for me. To this day, it is the endowment of the gracious Lord that I have reached the completion of my thesis.

Where would I be without my family? My parents deserve special mention for their inseparable support and prayers. Ammi gee, without your love and prayers it would not have been possible thank you for believing in me. My Daddy in the first place is the person who put the fundament my learning character, showing me the joy of intellectual pursuit ever since I was a child. My loving Mama g, is the one who sincerely raised me with her caring and gently love. Bara Bhan, Chota bhan, and Ojji thanks for being supportive and caring siblings.

I especially acknowledge the help, the encouragement, endless love and prayers of my youngest brother Gohar, who has always been a great source of inspiration and guidance for me.

I am highly grateful to my thesis supervisor Sir.Anwaar Mohyuddin for his suggestion from the selection of the topic to the writing of the dissertation without his kind guidance, cooperation and critical comments make this thesis would have not been possible and I feel privileged to have had the opportunity to work under his supervision. I greatly appreciate his caring and friendly attitude to me.

I would like to express my earnest gratitude to my respective teachers who has taught me the solid foundation of the discipline of Anthropology. Special Thanks to my teachers, Dr.Hafeez-ur-Rehman (Chairman of Dept.of Anthropology), Sir Anwaar Mohiyudeen, Sir.Tariq Mahmood, Dr. Imtiaz Zafar, Sir. Waheed Rana, Dr. Anwar Shaheen, Sir.Mohammad Sheeraz, Sir.Mohammad Bilal, Dr. Inaam Leghari, Madam Aneela, Madam Zareena and Sir Sajjad Haider (Field supervisor).

I am also extremely indebted to other staff including Sir Sajjad (Liberian), Sir Rafique and other members for their cooperation and support that they have given me conducting this research.

I am very thankful to the nice people of New Abadi Chakrah and especially to the family of Mr. & Mrs. Syed Altaf Hussain for their cooperation , Friendly and nice behaviour during my work in the village.

I can never forget the cooperation, help, generosity, patience and encouragement that has been given to me by especially Arif(Fiffi), Ali(Ome), Miss Unsa Salman, Mr.Abdullah Habib, Dr. Nosheen Gillani, Mr. Syed Zaidi, and Mr. Muhammad Usman Zia.

My deepest gratitude is for my loving and caring friends who have always provided me the courage, guidance, strength, and love, whenever I needed it. Bundle of thanks to my all friends including Sahri, Eishwa, Shani baji, Jia, Farrukh, and Chanda.

And to all my university friends Sohma, Kokab, Arslan, Saba,Muneeb and Rubab. I would like to thanks the company of my dearest friends Faiz, Tariq, Nadia, Javaid, Sehar, Sarah, Jahangeer and all the class fellows of batch: 2009-11. I would also like to thanks the support of my seniors Hamid Bahi, Yasir bahi, Fizzah Javaid and others who guided me throughout my time at university.

I wish to pay my thanks to all my Family members, friends, seniors, juniors who supported me a lot during my thesis work and sharing with me the unforgettable and everlasting values which we had in the university.

SANA MUNIR KAZMI.

# Table of Contents

Acknowledgments .....	I
Abstract.....	III
<b>Chapter 1</b> .....	<b>1</b>
Introduction .....	1
1.1 Problem: .....	4
1.2 Statement of the problem: .....	5
1.3 Objectives:.....	6
1.4 Methodology: .....	6
1.4.1 Rapport Building:.....	7
1.4.2 Sampling.....	8
1.4.3 Socio Economic Census form.....	8
1.4.4 Participant Observation:.....	9
1.4.5 Key Informant: .....	9
1.4.6 In-depth Interviews: .....	10
1.4.7 Case Study:.....	10
1.4.8 Photography: .....	10
1.5 Significance of the study:.....	10
1.6 Literature Review .....	13
1.6.1 Theories of Domestic Violence:.....	13
1.6.2 Feminist and Socio-cultural Theories:.....	13
1.6.3 Individual Theories: .....	15
1.6.4 Integrated Perspectives:.....	15

1.6.5 Intimate Partner Violence:.....	16
1.6.6 Gender Symmetry Thoeries: .....	17
1.6.7 Women’s motivation for Violence against Men: .....	18
1.6.8 Sexual Aggression by Women: .....	19
<b>Chapter 2 Area profile .....</b>	<b>20</b>
2.1 Introduction .....	20
2.2 Brief history of Rawalpindi (macro to micro).....	21
2.3 Chakra .....	22
2.3.1 Significance of the locale in natives prospective .....	22
2.4 Topography .....	22
2.5 Population.....	23
2.6 Occupation .....	23
2.7 Ethnic Composition.....	24
2.8 Languages.....	25
2.9 Religion.....	25
2.10 Education.....	26
2.11 Health Facilities.....	27
2.12 Mass Media .....	28
2.13 Telecommunications Network .....	28
2.14 Transportation .....	28
2.15 Markets.....	28
2.16 Postal Services.....	29

2.17 Electricity .....	29
2.18 Water Supply .....	29
2.19 Food Pattern .....	30
2.20 Dress Code .....	30
2.21 Religious Institution and Grave Yards .....	31
2.22 Sanitation and Hygienic Facilities .....	31
2.23 Recreational Facilities .....	31
<b>Chapter 3: Social Organization.....</b>	<b>32</b>
3.1 Introduction: .....	32
3.2 Family Structure:.....	33
3.2.1 Family: .....	34
3.2.2 Types of Family: .....	34
3.2.3 Nuclear Family:.....	35
3.2.4 Extended family: .....	36
3.2.5 Joint Family:.....	37
3.3 Marital Status: .....	37
3.4 Family relation and kinship:.....	38
3.5 Authority Pattern: .....	40
3.6 Conflicts: .....	41
3.6.1 Class Conflict.....	42
3.6.2 Racial Conflict.....	43
3.6.3 Religious Conflict.....	43



3.6.4 Inter and Intra Community Conflicts.....	43
3.7 Rites of Passage.....	43
3.7.1 Birth.....	44
3.7.2 Marriage.....	44
3.7.3 Death.....	44
3.8 Interaction among people.....	44
3.9 Religious life of people.....	45
<b>Chapter 4</b> <b>Effects of violence on a society</b> .....	<b>47</b>
4.1 Violence .....	47
4.2 Nature of Violence .....	47
4.3 Types of Violence .....	49
4.3.1 Physiological violence.....	49
Case study 1 .....	50
Case study 2 .....	54
Case study 3 .....	56
4.3.2 Domestic violence .....	57
Case study 4 .....	58
4.3.3 Sexual violence .....	61
Case study 5 .....	63
Case study 6 .....	65
4.3.4 Economic violence .....	66
Case study 7 .....	67
Case study 8 .....	69

4.3.4 Emotional violence.....	70
Case study 9 .....	72
Case study 10 .....	73
<b>Chapter 5.....</b>	<b>75</b>
5.1 Summary and Conclusion .....	75
5.2 Implications.....	78
5.3 Consequences/implications of Violence.....	78
Recommendations .....	81
Glossary.....	82
Endnotes:.....	85
Bibliography.....	86
SOCIO ECONOMIC SURVEY AND CENSUS FORM .....	
QUESTIONNAIRE.....	
MAP .....	
Hand-made map of the locale.....	

## List of tables:

Table # 1: Total population.....	23
Table # 2: Population is further categorised into age groups.....	23
Table # 3: Occupational division.....	24
Table # 4: Ethnic Composition of the locale tabulated.....	24
Table # 5: Divisional bases on religion.....	25
Table # 6: Educational institutes.....	26
Table # 7: Education level of male and female.....	27
Table # 8: Family structure.....	35
Table # 9: Types of marital status.....	38

## Abstract

This research emphasis on a specific type of violence which prevails in our society but is neglected due to its nature, the violence against men. In last few decades many non ignorable violence issues are infected by women against men are deliberately ignored due to our extreme cultural effects and consequences are not provided encouragement platform to the victims. Violence against men in my locale of study (New Abaadi Chaakra) mainly shows of physical, mental, psychological, sexual, emotional and economical aspects of violence.

First chapter includes detailed analysis of types of violence and its sub categories. Methodologies used mainly consisted of non-probability sampling, rapport building, socio economic census form etc. Second chapter is about area profile where the significance of locale is discussed and how the different factors affect the population over there. Third chapter discusses the social organisation of the area with an over view of types of families and authority patterns. Fourth chapter includes most of my research with in depth interviews relating to the specific violence that took place.

The locality consist a total of 175 households in which 60% were cemented whilst the rest being the raw mud constructed. Larger population of the area lives in nuclear structured family and the main occupational sect being Pithari (brick layrer). The village in general can be categorized as a multicultural, multi ethnic and multilingual region of Punjab. The literacy rate of the locale is about 65.84%.

My research was mainly focused on in-depth interviewing technique, under which I conducted interviews with the locals and investigating various case studies as supporting evidence.

My study concludes that men are also subjected to violence and are mainly neglected or in some cases they are accused of being violent even though they have been victimized. Exploiting this very notion the women commits various types of violence against men ranging from psychological, emotional, and sexual to even physical types. This is due to the common factor to be fragile creation which actually provides a soft corner for them in every field of life.

# Chapter 1

## Introduction:

Everything in the world is maintained by a balancing factor known as nature. Nature provides different qualities and potentials along with their appearance to every object. Every balancing factor is adding to the support the object gives to its counterpart. Considering this notion we classify men and women as each other's supportive counterparts. A major threat to this supportive society of men and women is what we generally consider as gender discrimination. Gender discrimination takes its roots from a very common notion prevailing over the society i.e. men are stronger than women whilst women are weak both physically and emotionally. But on the other side of the picture females have been victimising male by violence and discrimination. This seems very strange that generally the women is considered as the victim of discrimination but the deeper we look into the situation, the more we get closer to the reality that women are not that innocent as they pretend to be, they have been discriminating the men also committing violence against them.

Social setup, culture, religion, geographical conditions, economic setup, moral standards and literacy are the major determinants of gender discrimination in any society. To determine what actually is meant by gender discrimination, we analyse all of the above mentioned characteristics either it be individual or collective analysis. Violence is the main generated element of discrimination.

Violence is a general term to describe those actions that cause or intend to cause injury to people, animals, or non-living objects. The term is mostly used in a broader sense; and we can identify it in individuals, and the masses at various levels ranging from a micro to macro level. It exists in many forms, and at multiple levels, including emotional, economical, physical, verbal, sexual, or psychological forms. Whether carried out by individuals, groups, or institutions the violent behaviour is governed by various psychological and social factors. It threatens the body in numerous and complex ways.

According to Bruce B Lawrence and Aisha Karim:

“At its first eruption, violence is always experienced as unique. If given time and reception, however, it becomes routine, part of the air, and one learns how to breathe it without being asphyxiated”<sup>1</sup>.

One no longer seeks to eliminate it, or even to understand it. Episodes of violence may flicker up in different places, but each is contained in its local context, where it risks becoming normal.

Violence is broadly divided in two components;

- **Micro Level :**

Violence starting from smallest level including,

- i. **Personal Violence** (acts of aggression performed by individuals like: actions directed towards intimate objects, animals or by oneself. This includes domestic and gender violence.).
- ii. **Interpersonal Violence** (is used in self-defence: shootings, physical abuse).
- iii. **Collective Violence** (forms include Wars, terrorism, and other violent political conflicts. Genocide, repression and other abuses of human rights).
- iv. **Institutional Violence** (which serves institutional objectives, like: concentration camps or murders committed by totalitarian governments; it can be part of a socially accepted economic system or religious organization's goals).

- **Macro Level:**

It creates advances in military and media technology globally and is transmitted across the entire planet through nuclear weapons, and advanced warfare.

---

<sup>1</sup> Bruce B. Lawrence, Aisha Karim (2007). *On violence*. USA: Duke University Press. p5.

According to **WHO's Report** Violence is:

“The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, or deprivation”<sup>2</sup>.

The epidemiological data on violence are derived from three primary sources:

- Hospital, emergency medical service, and medical examiners' records.
- Police reports and arrest records (and other agency records, such as child protective services for reports of child abuse).
- Self-report surveys and interviews. In addition, specialized studies that address the particular dynamics and contexts of violence have proven to be important to the understanding and prevention of violence.

Islamic views relating to violence start when the conflict began between the Prophet Adam's sons Habil & Qabil:

“Recount to them in all the truth the story of Adam's sons how they each made an offering, and how the offering of the one was accepted while that of the other was not he said:”I will surely kill you.”The other said:”ALLAH accepts (offerings) only from the righteous. If you stretch your hand to kill me, I shall not lift mine to slay you; for I fear ALLAH, the lord of creation, I would rather you should add your sin against me to your other sins and thus incur the punishment of hell. Such is the reward of the wicked.”<sup>3</sup>

Violence against men can be categorised under gender based violence which again is a subcategory of domestic violence. To analyse the topic we need to have a deep insight into the difference between gender and sex. Sex refers to biological differences including chromosomes, hormonal profiles, internal and external sex

---

<sup>2</sup> Basic concepts of psychiatric-mental health nursing By Louise Rebraca Shives

<sup>3</sup> Quran:Surah Maida: Ayat 27-29

organs. Whilst gender comprises of the characteristics that society or culture sketches out as masculine or feminine.

According to Mr. Napoleon Bonaparte :

“There are only two forces in the world, the sword and the spirit. In the long run the sword will always be conquered by the spirit”<sup>4</sup>.

It is not necessary that violence against men is done by male member of society. In fact females can be found to be potentially more capable of this crime than males. The symbolization of the male gender is very complex, and it varies with respect to time and space. Whatever the society is, the male has never attained the status equal to the female. He has been, is, and will be in the control of women. It may not be seen but practically it is understood that under the four pillars of a house; the decision maker is always a women, and she always puts her man forward to impose the decision and face the consequences. This relationship is not only true between a Man & Wife, but also between Mother and Son, and Brother and Sister.

A woman can control men in several ways whether it is through their politeness, by way of their glamour or by targeting their weak points and making them vulnerable to emotional manipulation. These are the ways by which they are able to gain control over men, and men can't get away from it until a time arrives when she is in control of that man. And once in control woman makes sure he never gets out from her hands.

### **1.1: Problem:**

My aim is to study the issue of violence against men in the area of New Abaadi Chakra. Generally a concept of women being innocent and always being victimised is prevailing over our society but there is a dark side to this very concept that women are no longer that innocent and they also victimise men of their violence. The most important fact is that women take advantage of their innocent image that is portrayed in our society by none other but us as a whole society; they target men of their

---

<sup>4</sup> Napoleon Bonaparte {French General, Politician and Emperor (1804-14) 1769-1821}

violence and easily get away by using their innocence as their shield. Domestic violence against men is equally existent in our society but the feminist approached people are dominating the scenario and they only highlight the issue of violence against women and women being innocent and victimised. Considering the above mentioned scenario I decided to have a deep insight into the other aspect i.e. violence against men.

### **1.2: Statement of the problem:**

Violence against men is a general term, to have a deep insight we need a breakdown structure for it. Men in our society face various kinds of violence issues by women of our society ranging from psychological, economical, emotional, and sexual to physical where they actually get beaten up. And as I have already mentioned that the social, cultural, moral and ethical setup of our society always sees a woman as innocent hence in a lot of matters the male counterpart is suppressed, let it be matter of marriage or in extreme a rape the male is always held accused and responsible.

The female counterpart of a family is a ruling element in the house and whatever is done is under her supervision by her authority let it be direct or indirect form of authority, if she does not imply her decisions directly then she uses other techniques such as emotionally blackmailing, or creating tensed atmosphere in the house or even some times fighting or quarrelling. Some frustrated women would take their violence to such an extreme where it ends with great losses like suicide or a suicidal attempt by the male counterpart or in some cases the male becomes a psychic patient as his limit to bear the constant stress ends.

As well educated and literate member of the society, we should see the other aspect of the issue with deep insight and try to redraw the false image of an innocent women along with some actions to stop or hinder violence not only against women but also against men with same enthusiasm and motivation.



### **1.3: Objectives:**

- To find out the causes of violence against men
- To find out the sources used as/for violence against men
- To find out the types of violence against men in the society
- To know the role (characteristics) of women who are using abuse as a form of tool
- To find out the native perspective regarding violence of men

### **1.4: Methodology:**

Anthropological tools and their approaches have already done tremendous work towards the contribution of knowledge towards people of the world. By collecting data Anthropologists read the minds, identities, attitudes and values of people in their various contexts. They develop different tools for collection of data by applying various sources like: participant observation and comparative methodology. They are mostly used in the form of combination as they are considered hallmark of anthropology. With the passage of time different tools and approaches have also come into anthropological field and made a strong position in it.

Some techniques which I used in my research are given below:

- Rapport building
- Sampling
- Socio-Economic Survey
- Participant observation
- Key informant
- In-depth interviews
- Case studies
- Photography

### **1.4.1: Rapport Building:**

The prime importance in my research was to develop the trust as I have to deal with personal secrets of people. I went and spoke to victims in order to develop a bond of trust between the family of victims and myself. When I entered the field it took me 8 to 10 days to make my rapport amongst the people of the area.

“Rapport is more than finding a way to match and mirror another person in an effort to make a connection. Rapport starts with a first impression and goes deeper to move individuals to the same wavelength. To build rapport, you must come to recognize the uniqueness of a particular individual and strive for harmony in how you relate to one another”<sup>5</sup>.

For me it was a particularly difficult challenge to speak to the families and motivate them as I had to face a lot of resistance from the female population of that area. In short I achieved my goal in approx 12 days.

### **1.4.2: Sampling:**

The sampling techniques which I used give me the overview of whole population or in other words the sample represented the exact proportion of the population under observation, from which I draw, my inferences.

“Sampling is that part of statistical practice concerned with the selection of an unbiased or random subset of individual observations within a population of individuals intended to yield some knowledge about the population of concern, especially for the purposes of making predictions based on predictions”<sup>6</sup>.

I have used following types of sampling techniques in my research: simple stratified sampling and snowball sampling.

---

<sup>5</sup> [http://www.ehow.com/how\\_2384357\\_build-rapport.html?ref=Track2&utm\\_source=ask](http://www.ehow.com/how_2384357_build-rapport.html?ref=Track2&utm_source=ask)

<sup>6</sup> <http://www.socialresearchmethods.net/kb/sampling.php>

Simple stratified sampling is defined as:

“Stratified Random Sampling, a sampling procedure for which the population is first divided into strata or subgroups based on designated criteria and then the sample is drawn, either proportionately or disproportionately, from each subgroup”<sup>7</sup>.

And snowball sampling is:

“Snowball sampling, the first respondent refers a friend. The friend also refers a friend, etc”<sup>8</sup>.

I took this simple stratified sampling for my research because I wanted to classify population according to gender, age and occupation. Then I took random sampling in order to classify the age groups and the type of questions I have to ask to that sample. Lastly I have used snowball sampling because I used to get information from one household about another household and so on.

#### **1.4.3: Socio-Economic Census:**

The census is conducted in order to get correct information of the community regarding population, religious spread, education and occupation etc. I did go door to door to 175 houses to fill out the survey forms. The data gathered by the form provided a classification of the residents in various categories ranging from male-female, literate – illiterate, employed – unemployed to religious and social sects.

#### **1.4.4: Participant Observation:**

The anthropological field method in which we travel to the society we want to study and spend long periods of time there, not only watching but joining in their culture as much as possible.<sup>9</sup> I just went and lived with those people and studied their culture and their norms. I helped them by doing some voluntary work in order to get to know

---

<sup>7</sup> [www.epa.gov/evaluate/glossary/s-esd.htm](http://www.epa.gov/evaluate/glossary/s-esd.htm)

<sup>8</sup> [www.statemaster.com/encyclopedia/Nonprobability-sampling](http://www.statemaster.com/encyclopedia/Nonprobability-sampling)

<sup>9</sup> <http://cw.routledge.com/textbooks/9780415485395/glossary.asp>

these people so that I can extract much of the correct information for my research. I did some teaching in school, some domestic chores in their homes and attended their functions and also visited their farms.

#### **1.4.5: Key Informant:**

“The key informant method is based on obtaining information, over time, from a community resident who is in a position to know the community well. The person or persons selected to be key informants must therefore have a broad knowledge of the community, its services, and its people. It is an excellent way to recover information about past events or ways of life that are no longer observable”<sup>10</sup>.

It was the time when I was building rapport amongst the people out when I met a married woman whose girl was also studying. The girl went and spoke to her mother and talked about me and the type of research I was conducting. The lady named as JANNAT BIBI helped me as she was well aware about the area and politics of the families. This way I made my first key informant. Second was the person who helped me in getting the data of the locale. I met this person during the phase of rapport building as he was the student of the university named as SIBTAL. Thirdly there was a shopkeeper (Umar) who gave me the insights about the families where the incidents are happening.

#### **1.4.6: In-depth Interviews:**

An interview is a session between two people for a particular issue in which the interviewer asks questions to the interviewee and makes a note of the answers for further analysis. In- depth interview is a class of interview in which the questions are too deep for the issue and may be of personal type invading ones privacy but they are necessary to reach to the main focal point of a particular issue.

For my case study I designed a structured questionnaire and the locals had to answer them, the type of questions varied from minor to major and even private (relating to personal life).

---

<sup>10</sup> <http://web1.msue.msu.edu/msue/imp/modii/iii00004.html>

I have taken all types of interviews; in groups, individually or in certain cases even secretly. I have prepared the questionnaire according to the family structure, and educational level so that I can get the maximum information as expected for my research.

#### **1.4.7: Case Study:**

Case study is a method which is used for an in-depth study of an individual or a situation. The data in such a study may be recorded in field notes and it is based on both formal and informal observations. It helps to document the information about the various events and incidents in the lives of the people. The total case studies conducted for the issue were 28 while I have included just 10 of them due to their relevance towards the main topic.

#### **1.4.8: Photography:**

Photography is the visual representation of reality. It has helped me in capturing different activities performed by people at different places on different times. Photography is a must for all anthropological field work.<sup>11</sup>

#### **1.5: Significance of the study:**

In our society male is overburdened. He is considered as the head of the family so he has to do all the work for making his family strong in both ways economically and socially. He is not allowed to show any type of fantasies and wishes or any emotions regarding to his own life. The main role in the society, home, or family did not allow him to acknowledge his own feelings and emotions to express himself-himself or to others whether in a good or bad sense.

**According to Joseph H. Pleck and Jeck Sawyer:**

“The male role, as personally and socially defined, requires man to appear tough, objective, striving, achieving, and unsentimental and emotionally, inexpressive .But seeming is not being. If a man is tender, if he weeps, if he shows weakness, he will likely be viewed as

---

<sup>11</sup> (John collier 1967) (John collier 1967)

unmanly by others, and he will probably regard himself as inferior to other men.”<sup>12</sup>

For justifying the violence frequently, this evolves from gender and class to norms and values. In our societies males are bound to their norms and values as what has been done from upper generations they have to do the same. They can't deviate from them. If there is a system of exogamy they have to marry according to their parental choice, when they will try to get marry outside the parental choice or family then especially the mother becomes the hard stone for doing this. She can't bear this thing that her son will take an opportunity to get marry of his own choice. And when by forced he gets marry and wife comes to know then she will start torturing him each and every second by passing odd comments and also use the abusive language too by passing taunts. Hence wife becomes strong upon man and start using his man with the way she wants.

This proved that at worldly and socially affairs there is an equality concerning to relationship with the husband. One cannot judge the powers vested in males and females without understanding the ideology of a culture and its relationship with the cosmos.

We hear today much about violence against women. Every second NGO is doing work for the women. They want to uplift the non-sense issues of the women which mostly are so-called stories in which they show themselves very innocent and the most degrade person of the society which are beaten and abused by their males in the form of father, brother and then husband. They use their husbands in two important forms firstly they try to trap them by doing the sexual activities and then in the form of motherhood.

#### **According to Dahi:**

“Such an interpretation of sexuality presents women as the cause and the men as the victim. The woman has desire, beauty and power of attraction, thus presenting a disturbing danger for men. In order to protect men, women should,

---

<sup>12</sup> ( Men and Masculinity 1974, pg: 22, 23)

therefore, be controlled and kept separate or chaos may be the result.”<sup>13</sup>

So I tried to highlight the violence against man as it is a biggest issue around us but ignored by all of us because men themselves don't want to become highlighted and the spicy news for others as well

---

<sup>13</sup> (Dahl 1997:142, pg: 17).

## **1.6: Literature Review**

### **1.6.1: Theories of Domestic Violence:**

#### **Definition:**

Domestic violence also known as domestic abuse or intimate partner violence has always been defined in a social context as;

“It reflects the prevailing understandings, interests and power distribution of household”<sup>14</sup>

Domestic violence against men and women has certain similarities and differences. Domestic violence is as a pattern of abusive behaviours by one or both partners in an intimate relationship such as marriage, dating, family, friends or cohabitation. Domestic violence includes hitting, pushing, throwing objects, striking a person with an object, or with a weapon. However, this affects men and women quite differently. In most cases, men are more deeply hurt by emotional, rather than physical abuse. In many cases, humiliating a man emotionally in front of some other man can be much more devastating than physical abuse. Professionals have observed that mental and emotional abuse is an area where women tend to be more brutal than men. Men, on the other hand, tend to get physically abusive.

Some of the theories that explain domestic violence are given below:

### **1.6.2: Feminist and Socio-cultural Theories:**

Feminist theories are focused on female abuse and draw on the accounts of an understanding of how gendered power differentials foster inequality and male entitlement in societies. These theories propose that such violent behavior is observed to achieve and maintain male domination and control.

“The cognitive-behavioural model and pro-feminist approaches view violence as socially learned and self-reinforcing behaviour. Violence is seen as functional behaviour and batterers use it to systematically enhance their power in the relationship and control over their female partner. According to this model, a batterer’s use

---

<sup>14</sup> (Muehlenhard & Kimes 1999: pg 07)



of violence against a woman is a choice. Batterers are motivated to continue their use of violence because it successfully serves their purpose of maintaining power and control.”<sup>15</sup>

Other socio-cultural theories point men’s violence to structural inequalities in the society.

“Patriarchy is seen as a pervasive influence in the formation and maintenance of all our primary institutions in contemporary society, from the legal system, through health and education, on the macro level, to the nuclear family, on the micro level.”<sup>16</sup>

Socio-cultural theories argue that violent behavior in males as a reaction to stress in situations of relative deprivation, unemployment, or changing gender roles.

“Feminists contend that our language, our knowledge base, and our definition of social problems are all constructed within a patriarchal paradigm. Thus, what is given importance and what is not, what is heard and what is not, and what is silenced and what is not is filtered through the lens of male privilege.”<sup>17</sup>

However, such theories are widely criticized for ignoring individual differences, or why most men are not violent to women or why violence occurs in lesbian relationships.

“Some of the most striking differences between lesbian battery and heterosexual battery have to do with links to the external environment of the relationship. Threats of “outing” women to family members or employers are common forms of psychological abuse and are of course unique to same-gender couples; battered lesbians are evidently less likely to be supported by friends, who often refuse to believe that a lesbian can be an abuser; and social service workers are often unsupportive as well, assuming that only men batter their partners.”<sup>18</sup>

---

<sup>15</sup> Caesar, P. L., & Hamberger, L. K. (1989), Edleson, J. L., & Eisikovits, Z. C. (1989)

<sup>16</sup> (Holly Johnson, 1996)

<sup>17</sup> (Olson, 1997)

<sup>18</sup> (Renzetti, 1992)

### 1.6.3: Individual Theories:

These theories are based on developmental and personality theories. Proponents of these theories claim that violent behavior exhibited by people to their partners is a result of early abuse trauma, harsh, disrupted parenting, insecure or disorganized attachment styles, personality disorders, depression, low self-esteem, and emotional difficulties.

The approach to gender by the philosopher Harding, who wrote:

“Gender is now understood to be a relationship between women and men not a property that women and men have apart from the other gender.”<sup>19</sup>

Critics argue that some of these factors emerge as a consequence rather than as a cause of domestic violence, or because men tend to put the blame on other problems to excuse it.

The individual-based theories focus on the treatment of abuser as a solution, and suggest individual, or sometimes group therapies.

“Psychotherapy, anger management, and substance abuse treatment are some of the methods used to treat the abuser. However, these are widely criticized as being ignorant of power and control dimensions of abuse.”<sup>20</sup>

### 1.6.4: Integrated Perspectives:

The theories stated above are not individually sufficient to explain domestic violence. Practitioners, however, widely use techniques based on feminist and socio-cultural approaches for therapy, although research studies that combine all these paradigms are limited.

According to Societal structure theory;

“Domestic violence is caused by an underlying power imbalance that can be understood only by examining society as a whole. The analysis focuses on patriarchy or male domination over women and children through

---

<sup>19</sup> Harding (1996: 435)

<sup>20</sup> (Hamberger & Hastings 1993)

physical, economic, and political control. Domestic violence reflects women's inequality in the culture and the reinforcement of this reality by various institutions."<sup>21</sup>

An alternative perspective, an ecological one provides an integrating framework that is compatible with both feminist and social learning perspectives.

"Family systems therapists view violence systemically as a relationship issue, implying that there is equal responsibility for its occurrence and maintenance and that it services a purpose in the relationship. The net result is blaming the victim, and minimising the seriousness of the violence. Further, the fear of future violence inhibits women from speaking freely."<sup>22</sup>

### **1.6.5: Intimate Partner Violence:**

Not only females, but males have also been victims of IPV, despite the lack of attention that they have had in media and scholarly literature. Research over last 30 years has indicated that within a given year, at least 12% of men are the targets of aggression of one form or the other from their female partners.<sup>23</sup>

IPV by women against men not only leads to physical harm, but also mental health problems in men.

"Depression, stress, psychosomatic symptoms and general psychological distress are the mental illness of men after intimate partner violence."<sup>24</sup>

Gelles in his ground breaking study found that;

"The eruption of conjugal violence occurs with equal frequency among both husbands and wives."<sup>25</sup>

---

<sup>21</sup> Canadian Panel on Violence against Women (1993)

<sup>22</sup> (Geller, 1992)

<sup>23</sup> (Strauss 1995)

<sup>24</sup> Cascardi, Langhinrichsen, & Vivian, (1992)

<sup>25</sup> Gilles (1974)

Researchers have also indicated that although the violence against women has gone down over the years, violence against men has remained quite steady over the years. Crime surveys, however, fail to report actual magnitude of IPV as men are reluctant to label the physical violence from their female partner as “crime” as they may be viewed as emasculating<sup>26</sup>.

At the same time, when it comes to conceptualizing marital violence, women are less likely to report their use of IPV, than men. Rates of sexual and psychological abuse by women towards men are harder to obtain due to the fact that no systematic efforts have been made to obtain them despite the fact that both are used by women quite often. Studies have also indicated that as much as 90% of men are target of psychological assault including being threatened, called names, or being insulted and sworn at, in their relationship.<sup>27</sup>

Kimmel says;

“That man finds it much harder to get out of trauma because of disbelief or stereotyped responses from their families, communities and official agencies.”<sup>28</sup>

Another reason why men hesitate to report IPV is the unfair treatment by judicial system towards men because of their gender.

“Anecdotal studies have shown that complaints by males towards their female violent partners have not always been taken seriously.”<sup>29</sup>

At the same time, some experts claim that the burden of proof for victimization of men in case of IPV is high for men because it falls out of our common understanding of gender roles.

---

<sup>26</sup> Steinmetz, (1977)

<sup>27</sup> Hines & Malley-Morrison, (2001)

<sup>28</sup> Viano (1996)

<sup>29</sup> Cook, (1997)

### **1.6.6: Gender Symmetry Theories:**

'Meta-analysis' of 82 US studies found that women are more likely to use physical form of aggression. Critics say that such studies claim gender symmetry in partner violence and obscure the meaning, nature, context and consequences of aggressive behavior. Proponents of gender symmetry hypothesis also fail to square the claims of critics that;

“Men’s disproportionate use of violent behaviors such as opposed to women, in every other sphere of life.”<sup>30</sup>

### **1.6.7: Women’s motivation for Violence against Men:**

Studies have indicated that women usually victimize their partners as retaliation to ongoing abuse inflicted on them by their partners and use violence to try to stop or escape it.

Gelles put women motivation against men succinctly that;

“People hit and abuse family members because they can. And in today s society, as reflected in TV, movies, and feminist doctrine, women are openly given permission to hit men. For example, a woman slapping a man in the face is rarely, if ever, viewed as domestic violence.”<sup>31</sup>

Some other reasons that motivated women to hit men including threat;

“To their children, or loved ones, retaliation and punishment for past hurt, gaining attention, anger, self-assertion, or reacting to stress and frustration.”<sup>32</sup>

However, women use violence against men to gain short term benefits, as opposed to men who use it to establish authority over a longer period. It has also been found out that women’s violence rarely succeed in changing men’s behavior.

---

<sup>30</sup> Kimmel (2002)

<sup>31</sup> Gelles (1997: 133)

<sup>32</sup> Archer (2000), Saunders (2002)

### 1.6.8: Sexual Aggression by Women:

Sexual aggression is any forms of behavior directed towards the goal of making another person engage in sexual contact against the target person's will. It involves verbal coercion, exploiting a person's incapacitated state, and threatening or using physical force.

Krahe, Waizenhofer, studied that;

“Sexual aggression by women and came up with the findings that 1 in 10 women had used aggressive strategies to obtain sexual contact with man against his will on at least one occasion.”<sup>33</sup>

Studies indicate that violent behavior exhibited by women towards men is influenced by both, long term influences like childhood sexual abuse, and more immediate aspects of sexual interaction, such as perceived peer pressure, number of sexual partners etc.

“Where marital quarrelling involves pushing, shoving, kicking, throwing things and generally behaving like a terrorist, such orgasmic violent outbursts are largely ignored at present when they are done by women, but are taken seriously when they are perpetrated by men.”<sup>34</sup>

---

<sup>33</sup> Krahe, Waizenhofer, and Moller, (2003)

<sup>34</sup> Charles E. Corry, (1997)

## Chapter 2

### Area profile

#### 2.1: Introduction:

This chapter will deal with the area profile of the community of 'New Aabadi Chakra'. This will help us understand the living pattern of the people in specified area, by telling us the major information about it and summarising the ecological pattern. The purpose of ecology is to provide knowledge about the way the world works and provide evidence on the interdependence between the natural world and people.

“A better understanding of ecological systems  
will allow society to predict the consequences of  
human activity on the environment”.<sup>35</sup>

This chapter will emphasise on demographic details, environmental conditions, dress codes, physical features and hygienic conditions of the village.

#### 2.2: Brief history of Rawalpindi (macro to micro):

Rawalpindi is a city in the Potohar region of Pakistan in Punjab province near Pakistan's capital city of Islamabad, in the province of Punjab. Rawalpindi is the fourth largest city in Pakistan after Karachi, Lahore and Faisalabad. In the 1950s, Rawalpindi was smaller than Hyderabad and Multan, but the city's economy received a boost during the building of Islamabad (1959–1969), during which time Rawalpindi served as the national capital and its population increased from 180,000 to over 2.1 million. Rawalpindi is located in the Punjab province, 275 km (171 miles) to the north-west of Lahore. It is the administrative seat of the Rawalpindi District. The total area of the city is approximately 154 square kilometres. Rawalpindi is the military headquarters of the Pakistani Armed Forces.<sup>36</sup>

---

<sup>35</sup> [http://www.britishecologicalsociety.org/about\\_ecology/](http://www.britishecologicalsociety.org/about_ecology/)

<sup>36</sup> <http://en.wikipedia.org/wiki/Rawalpindi>

Saddar, Rawalpindi, Pakistan, is the main commercial hub of Rawalpindi Cantonment. It is located between the Mall road and the main Railway lines connecting Rawalpindi with down-country. It has some major business and commercial centres, main branches of major Pakistani banks and residential areas of British colonial era. The northern part of Saddar is more congested because it is residential as well as commercial. Chota Bazaar is a famous shopping area of northern part of Saddar.<sup>37</sup> If we go deeper, Saddar then subdivides into different sectors including Chour Chowk which continues to Misrial Road. Misrial road further leads to Qabristan chowk and Chakra. Chakra has subdivision with Sehyam on east and new Aabadi Chakra on its north.

Tench Road connects Octroi Post 22 (*Baes number Chungi*) with Abid Majeed Road, and then leads to Dhok Sayedan. The portion of Tench Road between Octroi Post 22 (*Baes number Chungi*) to Abid Majeed Road was named Chaudhry Muhammad Iqbal Road in December 1985. Abid Majeed Road connects Tench Bhatta with the Mall Road (Peshawar Road), Saddar.<sup>38</sup>

### 2.3: Chakra:

It is situated 10 kilometres to the south of Mall Road, Saddar, and Rawalpindi. It came into being in 1956-57. Its total area is 2500 canals, out of which 1100 canals are covered by army fort, other 200 canals are spread for the roads. Remaining 600 canals are for agriculture purposes. Chakra's temperature is moderate. It changes with the change of seasons as in hot area does. Chakra's distance from Rawalpindi court is 10km and from Islamabad court is 30km. Islamabad court is located in the north of Chakra where in the east there is a land of Sehyaam, Sheikhpur is in the west and Jalaldeen is in the south. Original name of this place (including diacritics) is Chākra, it lies in Rawalpindi, Punjab, Pakistan and its geographical coordinates are 33° 35' 15" North, 72° 58' 39" East.

My research was focused on 'New Aabadi Chakra' located north of main chakra village and it is 1.5kilometers far from main Chakra Village. It came into being in

---

<sup>37</sup> [http://en.wikipedia.org/wiki/Saddar,\\_Rawalpindi](http://en.wikipedia.org/wiki/Saddar,_Rawalpindi)

<sup>38</sup> [http://en.wikipedia.org/wiki/Tench\\_Bhatta](http://en.wikipedia.org/wiki/Tench_Bhatta)



1990-1992. Its total area is 89kanals, out of which 21kanals are covered with the area of graveyard known as *qadeemi qabristan* ; other 14kanals are remained for brick makers. Houses are made on 30Kanals in which 60% are cemented houses and 40% are raw/mud houses. On 11kanals there are markets, clinics and butcher shops. On 10Kanals area is specified for schools and technical institutes. And reaming 3kanal is for Mosques, Imam-bargah and Madrasas. Chakra's temperature is moderate. It changes with the change of seasons as in potohar area does. There are almost 175 houses in New Aabadi Chakra, where 91 are cemented and rest 84 are raw houses. The native language is Punjabi. Due to migrations from several different areas, people tend to speak different languages as well.

### **2.3.1: Significance of the locale in natives prospective:**

In 1956 a person named 'Chakra' migrated to the north of Rawalpindi and resided there. During his stay he performed '*chilla*' for 40 long days. Considering his good character and piety the natives of the land named the place after him after his death. He is buried in the central mosque of that place. Since then people go to his grave and pray, asking for their wished to be fulfilled. His tomb has become as important place of religious popularity. People gather there once in a week to recite Quran and perform different religious rituals according to their different belief system.

### **2.4: Topography:**

Similar to neighbouring Islamabad, Rawalpindi features a humid subtropical climate with long and very hot summers, a monsoon and short, mild, wet winters. Rawalpindi during the summer season experiences a number of thunder or wind storms that sometimes cause damage to property. Wind speeds could reach an astonishing 168 km/h in some wind storms which results in the collapse of walls and roofs causing injuries and sometimes death. Rawalpindi is chaotic but relatively dust-free. The weather is highly variable due to the location of Rawalpindi. The average annual rainfall is 39 inches (990 mm), most of which falls in the summer monsoon season. However, frontal cloud bands also bring quite significant rainfall in the winter. In summer, the maximum temperature can sometimes soar up to 52 °C (126 °F), while it may drop to a minimum of -4 °C (25 °F) in the winter.<sup>39</sup>

---

<sup>39</sup> <http://en.wikipedia.org/wiki/Rawalpindi>

## 2.5: Population:

According to the census conducted by the researcher, the total population of the village is 527, comprising of 170 women, 146 males remaining are the minors (105 boys and 106 girls) of age group 0-12. The result of census is tabulated below:

**Table # 1:** Total population in selected sample:

No. of houses	Total Individuals	Male	Female	Children (0-15)
175	527	146	170	211

Source: Socio Economic survey

**Table # 2:** Population is further categorised into age groups.

Age Group	0-5	6-12	13-19	20-30	31-45	46-75
Number	67	83	88	90	130	69

Source: Socio Economic survey

## 2.6: Occupation:

Brick layering is the primary occupation of natives' age group ranging from 5–75 years including males and females. These people are from the lowest class of the community known as "*pithari*" (brick makers). They sell their bricks for Rs 3 in the village whilst Rs 5 outside the area. Most of the community is illiterate so they don't have proper jobs and their standard of living is still confined to mud houses. Fewer of the population are considerably well off and have a better living standards are known as '*Zamindars*' (landowners), as the name suggest they are landowners and agriculture is their main occupation, they also have their own livestock and labour. "*Zamindars*" are the main milk suppliers of the area they sell the milk for Rs 45 per kilo locally and Rs 55 outside the area. The lower cast women are house maids by profession and as a side business they sell cow dung. Amongst these are some literate women who are teachers in local schools and literate males work in different industries or are self-employed, rickshaw driver, van drivers, skilled based jobs as mechanics etc.

**Table # 3: Occupational division**

Class	Population	Occupation
Upper class	14.6 %	Self-employed, business men
Middle class	48.7 %	Landowners, agriculture
Lower class	36.7 %	Brick making
Total	100%	

Source: Socio Economic census survey

### 2.7: Ethnic Composition:

Most of the community in the area are immigrants from all over Pakistan ranging from FATA to Punjab, so the ethnicity is a widespread to 17 different types. In this multi-ethnic community each ethnic group have their own identity and living styles. Gondal and pithari being the main composition of ethnicity along with a Christian minority. Qadiyani sect also exists in the area but in a very small population who have been in the area since beginning. Agha khani migrated to from Gilgit Baltistan and Pathans from Quetta and Pakhtoonkhaw.

**Table # 4: Ethnic Composition of the locale tabulated**

Name	Houses	Percentage Population
Gondal	27	15.42
Rajput	10	5.71
Agha Khani	8	4.75
Pithari	38	21.71
Masali	9	5.14
Abbasi	3	1.71
Syed	10	5.71
Gujjar	11	6.28
Chaudhary	3	1.71
Butt	4	2.28
Awan	7	4.06
Christian	20	11.42
Qadiyani	5	2.85

Moochi	2	1.42
Hashmi	4	1.71
Chohan	4	2.28
Pathan	10	5.71
Total	175	99.87

Source: Socio Economic census survey

### 2.8: Languages:

Language is the main source of communication in any society. The area is a multi-ethnic society with a multi-lingual background. Punjabi is the main language but the new generation also tends to speak Urdu. Pathan community speaks Pashto along with Urdu regardless their gender. Pithari people speak their own language derived from interior Sindh, so they are a bit unsocial due to communication gap. People from Gilgit speak shina.

### 2.9: Religion:

The main religion which prevails over the area is Islam but Christians and Qadiyanis are also existent. Christians are further divided into two main streams namely Gill and Roshan. Muslim community comprises of Shiats, Sunnis and Ahl-e-Hadith, amongst these the main majority is of Sunni sect.

The table below briefly explains the exact figures for the religious spread of the area gathered by the Socio-Economic survey form.

**Table # 5:** Divisional bases of religion

Muslim Household	Christian Household	Qadiyani Household
148	20	05

Source: Socio Economic census forms

Sunni sect being more in number has more religious influence in the society. Millad's and Islamic related get together are more common within this sect. they prefer reciting Quran on Thursdays and most of them make arrange Millad's on this particular day where they recite Quran and arrange food for all their fellowship. They have different

post funeral rituals as compared to Ahl-e-hadith. E.g. “*Qul*” and “*chaliswan*”, two rituals performed after a person is dead for his soul is widely seen in this sect.

Whereas, Ahl-e-hathith are more strict about religion. They prefer to stick to the exact guidelines set by Quran and try not to move from it. Most people think that they being stricter neglect some important parts of their religion. They are against performing “*qul*” or “*chaliswan*” or any ritual that is not strictly told in Quran to follow.

The followers of Prince Agha Khan, are known as Agha Khani’s, a fewer population of these people also exist in the locale. Survey results show us that 8 houses comprising of 17 people, of this community are existent in the area.

### 2.10: Literacy Rate:

Education plays a vital role in the development of any society. Any society which lacks in their literacy rate cannot be considered to sustain on their process of development. In New Abaadi Chakra there are 12 schools, 2 of these are government primary schools FG Girl’s Primary School and FG Boy’s Primary School. Remaining 10 schools are privately owned and they teach up to 10<sup>th</sup> grade including Valley, Shaheen, Little Angles and Zainab Foundation etc. Paradise Public school is a bit ahead of others and is educating the girls up to F.A standard.

Boys who want to seek further education need to travel to institutions in outskirts of the area. Girls who want to build their career by seeking higher education are completing their studies by Allama Iqbal Open university’s external program mainly BA, B.ED, MA and M.ED. Whilst the boys have to travel outside to get higher education mainly Preston, NUML and International Islamic University, some of the boys are inclined towards getting technical qualifications for which they prefer Swedish Technical Institute.

**Table # 6:** Educational institutes:

Institution	Total Numbers	Girls	Boys	Co-education
Govt. schools	2	1	1	0
Private schools	10	2	3	5
College	1	1	0	0

Source: Socio Economic census forms

**Table # 7: Education level of male and female**

<b>Education Level</b>	<b>Male</b>	<b>Female</b>
Grade: 01-05	69	45
Grade: 06-10	31	27
Grade: 11-12	18	19
Grade: 13-14	07	12
Grade: 15-16	03	07
Technical Education	05	10
Skilled Labor	30	64
Total	163	184
Illiterate	122	55

Source: Socio Economic census forms

The total is 347 are considered to be literate members of the community remaining 180 are illiterate. Hence deduced percentage of the literacy rate is 65.84% and 34.1% are illiterate. The illiterate population of the area works on fields etc.

### **2.11: Health Facilities:**

Provision of health services is a basic human right and any particular of a society should be given equal importance regardless of any sort of discrimination. Health services include provision of hospitals, doctors and pharmaceutical companies etc.

The area comprises of 2 clinics and a dispensary(for E &T infections) in case of any emergency the locals have to travel miles away from the area so we can deduce that the area is facing a lack of proper health facilities. Further investigating the situation it was revealed that only 2 doctors are operational and on top of this their charges are too much to be paid by locals. 4 – 5 midwives, 7 homeopathic doctors and 1 “*Dawa Khana*” (For men) concludes the medical facilities.

A strange fact that came through my fieldwork was that people hardly rely on doctors for diseases that are not life threatening. People have strong beliefs that performing certain rituals or giving food at certain days can cure their health problems. Unless it

is the matter of life and death they won't risk going to a health clinic or consult a doctor.

### **2.12: Mass Media:**

Television, VCR and Cd Players, cable, computers, internet facilities prevail over 70% of the population. People use these facilities to watch songs stage drama's etc for their entertainment. Whilst reading newspaper is not very common as TV provides a full coverage of recent news. Internet Cafés are for the people who don't have computers at home.

### **2.13: Telecommunications Network:**

Cellular facility is very common in the area almost over 40% of the people have their own mobiles. Having a good mobile is considered a key aspect to get respect amongst the community. Landline phones are very rare in fact they only exist in homes where internet facility is available.

### **2.14: Transportation:**

Richshaws, Suzuki Vans, *Chand Gari's (Mini motor bicycle with hood)* are the main modes of transport and they operate on stop to stop basis charging Rs 15 per stop. These travel on their fixed routes from Chakra to Saddar, Chakra to Chour Chowk, Chakra to Peshawar Road etc. After 9 pm none of these facilities is available so the locals need to hire taxi's which are operated by literate but unemployed people of the same area. Horse carts are also owned by a few to carry their own luggage let it be the food for their livestock. Brick Layerer's use donkey carts to move their bricks from one place to the other.

### **2.15: Markets:**

The commercial area consists of five main markets which are sub-divided into 4-7 shops per market. Three (3) are the scrap shops where items are sold as per natives info, (Rs 5-7/kilo newspaper), (Rs.12 /Kilo *roti*), Tins/Cans, Rs 5/Kilo Bottles). Welding, stationery, general store, grocery shop, beauty parlor, clothing shops, shoes shop, crockery gift and cosmetic shop, tandoor, furniture shops, cement and hardware,

property dealer and jewelry shop are the main elements of the commercial area of the locality.

#### **2.16: Postal Services:**

There is one local post office currently operating for billing and postal services along with submissions of assignments of Open University's external program. Unfortunately they stationary and equipment or there is at its worst. The staff is non-cooperating and fails to do their daily duties. Due to this people of that region undergo various problems. Especially students as they have to rely on the post office for the submission of their assignments which are most of the time don't reach the desired place at desired time.

#### **2.17: Electricity:**

Cemented houses have a proper network of electricity supply and even have UPS and Generators to overcome load shedding. In the year 2002 the area got the facility of electricity, before that candles and Bunsen burners (*Laltaein*) were commonly used. Still there are houses deprived of this facility so they use candles and burners. The average bill per household using electricity is about Rs 3000 per month. Electric supply has improved a lot in this region in the last decade. Electricity is now available in most of the region. Consequently people relatively are enjoying better living standard as compared to past statistics. TVs and water motors are installed in most of the houses. Though there are certain houses including "mazdoor's" residences that still can't avail this facility.

#### **2.18: Water Supply:**

The water is not pure as the taste is salty. People use tanker water which costs them about Rs600/800litres. Hand pumps and water motors are commonly used in houses also wells are used as a source of water. Malik Abid, the owner of furnaces (*bhatti*) have installed a water supply for the locals free of charge near the furnace so people go there and get water for their household.



### 2.19: Food Pattern:

*Saag*, *gandum ki rooti* and *lassi* are the main food trends prevailing over the society during summer and in winter *lassi* is excluded while the rest remains the same. *Saag* is commonly grown all over the area and anyone can take it from any fields without any restriction. *Saag* have different varieties ranging from *sarsoo*, *sonchal*, *gandhal*, *bathoo*, *palak* to *methi* and *sakhi*.

People grow vegetables at home and deliver within the area also outside the area. *Daal rooti* is commonly used as daily routine food and rice and chicken once a week or on arrival of guests along with meat on yearly basis on Eids. *Pithari* people love to eat chicken claws curry. There are food hotels which have *chaarpaae* and tables as for sitting and eating food. These hotels serve different varieties of food for breakfast lunch and dinner. Taxi drivers use these restaurants mostly to eat and have a cup of Tea. These hotels lack in hygiene and better facilities but still playing a vital role in food industry. Rice and chicken are considered to be lavish meals hence are only made for guests. Red meat on the other hand is hardly made in the town but only on Eid-ul-Azha, as most of the natives can't afford it. Men considered being stronger needs more food is served with more quantity as compared to women. Another thinking regarding this discrimination is that girls grow up quickly as compared to men and the natives of this town can't afford to marry them quickly hence they serve them with less food.

### 2.20: Dress Code:

Shalwar kameez is the main dress code but brick layerer's wear *lungi*, *kameez* and *saafa* (head cloth). The females' recreational facilities wear Gojri clothing in which a long kameez have long laces, and shalwaar and sindhi shawl. Pathan males wear a traditional cap, kameez and *Patiala shalwar* while their females wear *burkah's*. Punjabi males and females both wear shalwar kameez, males wear a *saafa* while females take dupatta. People who wear trousers and shirts are considered cowards.

### **2.21: Religious Institution and Grave Yards:**

The area consists of 6 mosques, 3 of sunni's, 2 of wahabi's and one of Ahl-e-hadith. There is also one Imam Baargah and one church and one Jamaat Khana (for Agha Khani's). Iqbal Masjid is one of the wahabi Masjid and they also act as religious educational institution. Masjid-e-Nasriyan gives informal religious education along with Quran Hifz facilities.

There are three grave yards which are used by everyone without anyone being discriminated. One *Janaza Gaah* is also nearby the grave yards; *Takhta* and *doli* are to be provided by the household of the dead while janaaza is performed in *Janaaza Gaah*.

### **2.22: Sanitation and Hygienic Facilities:**

There is no proper hygienic facilitation in the area, garbage and cow dung spillage is all over the streets. Washroom and toilets are nonexistent mostly and fields are used as open air washrooms. Empty lands are used as dumping yards and the garbage is set on fire on monthly basis polluting the air. There is a weak sanitation systems consisting of some aqueducts and gutters which gets blocked during rainy season resulting in water and mud all over the streets.

### **2.23: Recreational Facilities:**

There are no parks or play grounds existing in the locale but children and youngsters use empty land to play cricket, *ghar-ghar* and teacher-teacher games etc.

## Chapter 3

### Social Organization

#### 3.1: Introduction:

Organization is interaction of peoples, part or whole communities or institutions between each other. Interaction is the key factor to every sphere of social life through which the groups and individuals come into contacts and social life is initiated. The markets, banking system, factories, family and community life are the outcomes of the different types of the behaviour, or roles of the individuals/groups.

“Organization means technical arrangement of parts. Social organization means social relationship among groups. Individuals and groups interrelated together create social organization”<sup>40</sup>.

Social Organization is the product of social interaction. Interaction among individuals, groups, institutions, classes and members of a family create social organization. Social systems are dependent on social organizations. In an organized body it's members get social with each other on the basis of roles and status. The interaction among the members sets them into organizations; mode of such interaction is called social organization.

“Social organization refers to patterns of social interaction. Within organization, expectations become more fixed”<sup>41</sup>.

People agree on important matters affecting interaction and control themselves so that cooperation can occur. The longer the patterns exist, the more expectations become fixed. At some point certain organizations eventually come to wield great power

---

<sup>40</sup> (Book Title: Sociology: A Text with Adapted Readings. Contributors: Leonard Broom - author, Philip Selznick - author. Publisher: Harper & Row. Place of Publication: New York. Publication Year: 1963. Page Number)

<sup>41</sup> <http://www.delmar.edu/socsci/rlong/intro/org.htm>

within culture. So that the term social organization is also used to refer the interdependence of parts in groups, these groups vary in size and nature from workers to the factories.

The whole society is a big organization in which individuals, groups and institutions participate. It is a vast network of social relationship like the parts of a watch organized together. The groups fit themselves in interaction with other groups giving shape to society by organization. The process of organization resembles with a human body, a machine, a factory, an office, a bank, and the human society as well.

The social processes are the forms or modes of interaction, which are universal, as one or the other form of social process is always present in the human relationships. Interaction is the major process for the socialization of an individual from birth to death, which exists in every culture.

This chapter will deal with the family institution with respect to human relations within the different social groups and institutions. It will also elaborate the role of family, marriage patterns, Kinship relations and relationships of people.

### **3.2: Family Structure:**

Family structure is the base of all human societies. It is an organizational framework that determines family membership, and the functions and hierarchical position of family members.<sup>42</sup>

For the family structure there should be husband, wife, and at least one dependent issue. The following relationships exist in a simple family when there are children with parents:

- 1- Husband and Wife
- 2- Father and Son
- 3- Father and Daughter
- 4- Mother and Son
- 5- Mother and Daughter

---

<sup>42</sup> <http://www.education.com/definition/family-structure/>

6- Brother and Brother

7- Sister and Sister

8- Brother and sister

These relationships are determined on the basis of role and status of the members of the family. These bonds of relationship create structure of the family. These members compose a family. The size of the family can vary from three to thirty or more depending upon the type of the family.

### **3.2.1: Family:**

Family bonds are the strongest bonds in the human life. The family is a universal and multi-functional institution even in highly advanced societies, though most of its functions have been taken away by the specialized agencies. It is a coordinating agency even in advanced societies.

“The family provides the important functions in sexual relations and social control”,<sup>43</sup>

According to Broom and Selznick:

“The family is kin based cooperative unit”,<sup>44</sup>

So, that the family is a group of intimate people emotionally involved and related either by blood, marriage, or adoption, responsible for the reproduction and rearing of the children and living together.

### **3.2.2: Types of Family:**

In New Abadi Chakra, family is an elementary and basic unit of social organization. Among the functions of family, reproduction, socialization, affection, protection, economic security, education, recreation and inculcation of religious and cultural values are important.

---

<sup>43</sup> (Schuskey and Cullbert 1967:122)

<sup>44</sup> (Sociology 6<sup>th</sup> Ed. P.302)

There are four (4) types of family structure that are shown in the table below:

**Table # 8: Family structure**

Family Structure	No. of families	Percentage
Nuclear Family	80	46.5%
Joint Family	43	24.5%
Extended Family	30	17.1%
Single Parent	22	12.7%
Total	175	100%

Source: Socio Economic census forms

The above table shows that most of the households are based on the nuclear family system because mostly are migrated from their native areas for the search of better living standards and jobs. Total numbers of nuclear families are 80 which make up 46.5% of the total house hold. Whereas there are 43 joint families which make up 24.5% of the total house hold and 30 households are based on extended family structure, which is 17.1% of the total house hold. Apart from these three family structures, there are some single person families living on rent basis which make up 12.7% of 150 households.

### **3.2.3: Nuclear Family:**

The family is based upon the marital relationship. It consists of an adult male and adult female (husband and wife) and one or more dependent children and who are unmarried. This is the smallest unit of the family in terms of size and the composition. Modern age of westernization, urbanization and industrialization has giving way to this type of the family.

“The nuclear family is the future family of urbanized and industrialized societies. The nuclear family may be a separate or a part of large family. Husband and wife make the core in this family. This is also called the elementary family”<sup>45</sup>.

<sup>45</sup> the social organization of Australian tribes Oceania, volume 1 ,1930: 330-46

Nuclear family living pattern is mostly prevailed over the locale mainly because of the people living there are the ones who migrated to the area from various parts of the country. These immigrants have a common perception that living in such a pattern is easy to handle as everyone gets their personal space and privacy, also it reduces total expenditures of the household.

#### **3.2.4: Extended family:**

It is a social unit which contains the nuclear family together with blood relatives made up of more than one generation, who live in close geography closeness rather than under the same home. In extended family after marriage two or more siblings (brothers and sisters) will live together with their parents.

“The extended family is domestic group or composite of domestic group consisting of two or more nuclear families linked to gather through parent and child or through siblings”<sup>46</sup>.

It is a type of the family organization in which the main emphasis is based upon blood relationships of parents, children, or brother and sisters rather than the marital relationship of husband and wife. In extended family normally forms with two or more generations living together. The property is collectively used by the family unit. Mostly extended families in the locality are from Pithari and Christian community, they are settled population of the area whereas a fewer are immigrants. Their financial background is not strong so they have a lot of conflicts arising in the family as everyone tends to be depending on the other.

The source of income is not relying on 1 as more people per household have a tendency to work. In this living infrastructure unmarried girls live with their brothers depending on them both socially and financially.

---

<sup>46</sup> Keesing,1981:p.511

### **3.2.5: Joint Family:**

This family is founded upon blood relationship of a large number of Kins-relationship. The joint family is an extended blood relative together with their mates and children. This joint family is based on biological relations. It is the family of blood relatives and is the main basis of Kinship. It is the group of brothers and sisters along with their children loving together.

The concept of Joint family according to Hobel is:

“When the concept of family is existed to include a group of closely associated nuclear families into a single property holding a residential group such units usually called joint families or the composite of unilateral family”<sup>47</sup>.

In joint family, married brothers/uncles live together with their wives and children maintaining house hold and a property in common. Joint families are the ones who are settled in the locality from generations. In this kind of setup the father or the eldest son is the sole authority but in some rare cases female member of the family tends to control the household.

Where the females have the main authority there have been a lot of conflicts arising in the family especially with daughter in law. The money, income, grocery, or any stuff is equally distributed amongst the members of the family. The salaried males of the family give their salaries to their mothers, wives or elder sisters. Offspring is the main issue of conflicts in this living pattern. Joint family system is seemed amongst those who are settled in this town from the time of their forefathers and have their inherited land and can afford a joint family structure.

### **3.3: Marital Status:**

Marriage is the institution or set of norms which determines the particular relation of parents to each other and to their children.<sup>48</sup>

---

<sup>47</sup> Hoebels Anthropology: The study of man; 1958, pp 364

<sup>48</sup> Young and Mack, op. cit, ch.20.



So that marriage is the complex of social norms and values which controls and defines the relation of a mated pair towards themselves, their children, Kins and society as a whole.

Census marital status classified the four major categories i.e.: Single, Married, Divorced, remarried and widowed

Table # 9: Types of marital status

Marital Status	Per person/couple	Percentage
Single	278	52.7%
Married	197	37.3%
Divorced	10	1.8%
Remarried	19	3.6%
Widowed	23	4.3%
Total	527	100%

Source: Socio economic censuses survey forms

### 3.4: Family relation and kinship:

Family is the natural and fundamental group and it is the primary human social group of society and state. Kinship is a relationship which gives a sense of common origin; common ancestry is the general basis of Kinship so networks of relatives are called as Kinship. The family is a group based on Kinship rearing children and fulfilling other needs of life.

“Kinship is a culture’s system of recognized family roles and relationships that define the obligations, right, and boundaries of interaction among the members of a self-recognizing group. Kinship and family may be defined through genetic relationships, adoption, or other ritualized behaviour such as marriage and house hold ceremonies.”<sup>49</sup>

In Anthropology the kinship structure includes people related to the both by the descent and marriage, while in biology it includes by descent and mating. Human

<sup>49</sup> (<http://www.cramster.com/definitions/kinship-and-family/120>)

Kins relations through marriage are known as affinity in contrast to descent (consanguinity) and these human relations are based on family units of the society.

Kinship is the study of the relationships between different Kins which are based on family units and work as an organization in a social groups , categories and status, whose basic doctrine are roles, Kinship is one of the most basic principles for organizing individuals into social groups, roles, and categories.

“Many codes of ethics consider the bond of kinship as creating obligations between the related persons stronger than those between strangers, as in Confucian filial piety.

It is an important key factor in rural as well in urban areas where it dictates sharing economic, political, educational, and religious undertaking, provides emotional and psychological support and ease in the time crises and help each other in the time of difficulty. In rural areas the loyalties of the family are determined by blood relations, every member is directly responsible for bringing a good or bad name to his family. The individuals are mostly known as sons and daughters and not as independent entities.

“There are two types of Kinship relations which are important i.e. Intra family and Intra Biradari relations. Where Intra family relations are those relations which are performed by the members of the family within the family. And Intra biradari relations are those which are performed by the members of different families in which three structures i.e.: nuclear, joint and extended families are involved. Ordinarily, it includes many families and there is no geographical limit on the members of a Biradari”<sup>50</sup>

---

<sup>50</sup> Boon, James A., David M. Schneider Kinship vis-a-vis Myth Contrasts in Levi-Strauss' Approaches to Cross-Cultural Comparison *American Anthropologist*, New Series, Vol. 76, No. 4 (Oct., 1974), pp. 799-817.

In my village though there is a majority of nuclear families living separately but one household is the change of many other living in the same village so they follow the same zaat/ biradari system which is a large group of norms, values, laws and sanctions within the families. Even the rituals and ceremonies of the sects are celebrated with the coordination of the all members of the community. But Intra family relations are also having the strong importance within the families. Following members show intra familial relations:

- Relationship of children and parents
- Relationship of brother and sister
- Relationship of husband and wife
- Relationship of husband's married and children, brothers and others
- Mother-in-law and daughter-in-law.

During my research I noticed that the "Respect" element is above all the things. Everyone either girl or boy or younger or elder everyone gives and takes the respect from the other person. If a girl is coming to someone's home the older male member will (either knows or not) will lower their gaze and greet them with respect. The prevailing culture has a key element as respect. Anyone coming to a house will go and first greet the eldest (head) of the family. Even though the nuclear family structure is the main living pattern but still the families have a strong bond with their relatives and they meet each other frequently and get-together more often along with the exchange of gifts to show their love and affection. Pithari people are so much into their families and relatives that if one of them is ill they not only take care of him or her but also work on their behalf.

### **3.5: Authority Pattern:**

Authority is the right to make decisions and order the actions of others. It is directed from high to low among the people. For having authority it is necessary to learn the social and cultural norms of the society. Then the social power will be converted into an authority. Max Weber has given the three types of authority which are: Bureaucratic authority, Traditional authority and charismatic authority.

In my locale the traditional authority works, which is explained as the belief in sacred norms and traditions which one must obey. And its examples are Father, husband, priest, *peer sahib* etc. Role of every member is distributed according to their age, sex, gender, position and the authority within the family. Sex is very much involved in the authority pattern in my locale.

The eldest member of the family is considered as the head of the family either he is grandfather, father, or the eldest son. After the death of the father, the authority automatically transfers to the eldest son and if there's no eldest son then to eldest daughter (As seen in my locale) or to the mother.

As male is considered as the head of the family and all the matters including internal and external affairs but in my locale it's just an apparent look because male members don't want to hit their ego by telling their problems to others and they suppress their emotions, feelings and sometimes anger to not create any conflict in the home but in the deep insight the command on the home, family and on the male member is of the women of the home whether the mother, wife or eldest sister.

And one thing which has been seen in many houses was the influence of wife's mother on her after marrying her to other home. Authoritative person of family looks after all affairs. He /she is responsible for filling the needs and demands of the family and makes the decisions alone or with the advice of others about internal and external affairs of the household.

### **3.6: Conflicts:**

Conflict results when people are competing for scarce materials and non-material products. The objects of conflict may be power, status, property and other highly desired values in a particular culture. Conflict may be in political, social, economic and religious fields.

According to American sociologist Henry P. Fairchild in his book:

“Conflict is a process situation in which two or more human beings or groups seek actively to treat each other's purposes, to prevent each

other's interests, even to the extent of injuring of destroying the other."<sup>51</sup>

In the process of conflict men struggle against one another for attainment of the same objective. One item of value may be attained through competition in a certain culture and thus the same item, when surpassing the limit of competition, becomes a matter of contest, fight and struggle among people and thus is conflict.

When competition among individuals, groups, races, and societies becomes tense, conscious, and deliberate and they identify their opponents and their activities are destructive having dissociative relationships, it becomes conflict. The elements of land, money, and woman are perhaps the most contributing factors in the outcome of dissociative form of social process, i.e.: the above mentioned factors are present with slight variations in all forms of conflicts everywhere in human society.

The historical evidence shows that many scientific discovery and innovation has resulted out of serious conflicts between tribes and nations. The ideas of self-improvement, national integration, unity, discipline and development are the functions of conflict.

The following are the major forms of conflict:

### **3.6.1: Class Conflict:**

There are different classes in the social ladder of society. The upper classes generally exploit the lower class for their own benefit, and block the progress and prosperity of lower classes. This exploitation may be challenged by the down-trodden classes and may result in class conflict. The tenants and landlords, labourers, and industrialist's conflicts fall in the category. In my locale I investigated the class conflict affecting the Pithari and Masalli community. Both of these community people know that they have no respect and if they go into higher cast people's home, they have to sit on floor etc, this discrimination hurts both the communities a lot.

---

<sup>51</sup> Dictionary of Sociology (1977) Publisher: Rowman & Allanheld, Totowa, Date published: 1977

### **3.6.2: Racial Conflict:**

The presence of different races in a community also brings about racial conflicts. The type of segregation and discrimination results in racial conflicts. The major causes are political, economic, and racial, which bring different races into competition and ultimately result in conflicts. Individual conflicts also lead to racial conflicts. The locale I was working have no such racial conflict, but the settled people like Gondals, consider themselves superiors and treat others as low. All communities in the have their status whether it be self-built or given by others.

### **3.6.3: Religious Conflict:**

In religious conflicts, I found sectarian conflicts or religious riots Christianity-Muslim/Non-Muslim (Qadiyani) and Shia-Sunni riots in my locale. Though every religion teaches toleration and brother-hood, yet the ideological variations and to glorify one's religious teaching mainly erupt major religious conflicts. There have been even wars, forced conversions and migrations in history in the name of religion. Qadiyanis face social boycott from everyone in the locality and are considered not to be a part of Muslim society. The situation is such worse that if they buy anything from the shops their money is labelled as Haram.

### **3.6.4: Inter-Community and Intra-Community Conflicts:**

In Pakistan compact villages are taken as communities, there are conflicts within community or community versus community. The causes are generally economic, social, religious (sectarian), which lead to serious types of conflicts. The primary relations in rural communities, in most of the cases, intensify the rate of factions and feuds.

### **3.7: Rites of Passage:**

“Rituals and ceremonies are essential parts of a culture due to they are capable of providing a kind of identity and recognition. Without them,

a culture will greatly weaken and people's identity will be diminished".<sup>52</sup>

There are basically three types of rituals on which ceremonies are celebrated and performed in this community.

- **Birth**
- **Marriage**
- **Death**

### **3.7.1: Birth:**

In my locale regardless of race or cast there is custom of girls giving birth in her in-laws, she does not go to her parents. Everyone from the locality give gifts to the parents of the baby and the child's father gives gold or anything under his budget as a gift to his mother. Mother in-law gives anything from her dowry to the mother of the newly born child. Alongside a good aspect was noticed that there is no difference seen on the birth of a boy or girl, the happiness and joy is equal.

### **3.7.2: Marriage:**

The function is held on empty plots (land) or the roof of house, the Nikkah takes place in local mosque. "*Tail-Mehndi*" for both groom and the bride takes place. Gifts are also given on the marriage. Barat usually comprises of groom on a horse, friends and family members. Local songs of their own language are sung and dance. Let it be a boy's marriage or girls these things are usually given as a gift, rice, sugar, rusks, wheat, mehndi, *gana* (bracelet), clothes, shoes, comb, and a set of bangels. The well-off people in the locale serve alcoholic drinks and arrange dance shows at their marriage ceremonies.

### **3.7.3: Death:**

The community shows unity at this occasion and gather to perform Janaza and console the particular family on their loss. The household who bear the loss of their beloved don't cook for three days and the natives provide them with food. On the

---

<sup>52</sup> <http://www.essayforum.com/writing-feedback-3/rituals-ceremonies-help-define-culture-26904>

fortieth (*chaleeswa*) the faitha and Quran recitation takes place and if the dead left a widow she is given a suit as condolence.

### **3.8: Religious life of People:**

Man does not live by knowledge alone as he is both emotional as well as rational animal. When somebody passes away in neighbourhood or from relatives or friends, they offer \*Fateha\*, \*Namaz-e-Janaza\* and condole the death to pacify, or console the bereaved family. We participate in various rituals and functions on occasions of birth, death, and marriage. Where their behaviour is not led by reason rather by emotion. This is mainly due to one's religious beliefs. Religion is concerned with the common plight of all people at all times regardless of age, sex, race and status in society. Religion is both personal and social groups and significant reference groups for its followers. The religious institution includes those customs, rituals, standards of conduct, values organization forms and roles primarily concerned with or justified in terms of the super natural sacred.

During my research two sacred occasions "Muharram and *Rabi-ul-Awwal*" came and I observed that in Muharram the natives performed their religious obligations along with supplying water and juices to everyone and *on* Rabi-ul-Awwal everyone took part in recitation of Quran and wearing new clothes. In the beginning of the new month *sadka* is given to the poor and needy.

### **3.9: Social Interaction among people:**

Social interaction is the basic social process represented in communication and a mutual relationship between two or more individuals or groups. The social or interactional process is never static or fixed. These processes refer to a set of ongoing activities, which are facilitated through language, symbols and gestures. Interaction between individuals is a social behaviour. The processes of social interaction are either associative or dissociative, Associative processes are those patterns in which people help each other. They share in one or more aspects of social life.

These processes are in the form of cooperation and others. The dissociative process makes the people apart from one another. They differ in one or more aspects of social



life, competition and conflict are its two forms. There are elements of regularity and similarity in the social process of different cultures and societies. The nature of social processes remains the same, though its forms may vary from one society to another

In the locale under study the people are classified into sects or classes. The rich people keep the lower cast as their servants and feel that they are doing them a favor. The water supply are made by Malik Abid has become a centre of gathering and all get together to discuss their family and random issues and news. Massali and Pithari people are socially bonded together and keep no discrimination amongst them.

## Chapter 4

### Effects of violence on a society

#### 4.1: Violence:

Although one can find many definitions on violence while referring to common literature available on the issue. The most general definition would be:

“Any hurtful or unwanted behaviour perpetrated upon an individual by someone else can be categorised as violence”<sup>53</sup>

Keeping the above definition in mind one would come to appreciate its broadness and the fact that it can be further categorise to model any isolated incident. Unwanted or hurtful behaviour can occur in numerous forms and under numerous circumstances. However it is important to note that by definition violence can only be inflicted by someone else and if such acts are incurred then they may not be categorized as violence. A realisation of this is important to understand the difference between actual acts of violence which may trigger reactive impulses acts, e.g. suicidal tendencies.

“The world health organisation reports that violence is amongst the many factors associated with suicidal tendencies amongst victims”<sup>54</sup>

Ergo an abusive act can be categorised under violence however inflicting harm upon oneself as a consequence may not be categorised as violence but merely reactive act. As in this case suicidal tendencies have a direct correlation with domestic violence but are merely consequential.

#### 4.2: Nature of Violence:

From an anthropologist point of view an evolutionary prospective can be considered while trying to understand the nature of violence to formulate some logic, however

---

<sup>53</sup> <http://www.treatmentsolutionsnetwork.com/dictionary.aspx#d>

<sup>54</sup> <http://www.medscape.com/viewarticle/585279>

warped as to why violence has spiked in the last century. Why did our species evolve such a terrible capacity to inflict violence? In order to answer this question the nature of violence in man must be understood. It has been established that violence is not inherent in a person i.e. it is not genetic but is merely a matter of conditioning of our natural state of mind.

This can be summarised by simply saying that every person is a consequence of their surroundings. Furthermore every act of violence irrespective of its type can ultimately be traced back to a cause in the persons past. However factors such as alcohol, mental illness, lack of economic stability may only be categorized as environmental conditions or triggers of violence i.e. they simply aggravate a pre-existing condition in the mind of the inflictor.

“It has been pointed out that when a person is born the first 18 months are crucial for physiological development as this is the time when the brain is hard wired to become compatible with a person’s specific environmental conditions or surrounding”<sup>55</sup>.

This implies that if a new born child is exposed e.g. to a noisy environment the child will develop a slightly retarded acute hearing. Similarly if a young child is exposed to physical abuse in his early years he/she develops an ability to deal with that particular environmental condition.

This means that they are able to tune out to violent, emotional energy that may be directed towards them by a person who intends violence. Unfortunately a consequence of this ability is that they may also tune out to other emotional energy that may be directed towards them which hinders or restricts emotional attachment leading to lack of relationships and extensive isolation.

The nature of violence may be tangible or intangible. This implies that the study of the nature of violence is broad and diverse as it is difficult to categorise and compile various harmful or unwanted acts. The tangible nature of violence can be further

---

<sup>55</sup> <http://www.vhood.net/dvj/violence.html>

classified into different types that have been reported under various circumstances. It includes but is not limited to physical violence and sexual violence.

It must be noted that tangible violence is a generic term that defines the nature of violence, however physical and sexual are merely types of violence that are associated with this nature. Intangible violence aims to classify the various types of behavioural violence reported and documented under different circumstances. It includes physiological, economical, and emotional violence. It is interesting to note that the more common type of violence is associated with intangible nature.

#### **4.3: Types of Violence:**

In order to understand violence and its nature the types of violence must be categorised accordingly so that a definitive analysis may lead to a better understanding of this topic.

##### **4.3.1: Psychological violence:**

The Montreal police service classifies psychological violence as:

“An action or set of actions that directly impairs victim’s psychological integrity”<sup>56</sup>.

From the definition above it is clear that any kind of violence that has a direct effect on and is aimed to disintegrate or harm the psychological state of a prospective victim. Psychological violence consists of many different forms of abuse, including intimidation, threats and harassment. Psychological violence may include or might result in some of the following:

**Isolation of victim(s)** – victims might be isolated as a part of strategically psychological abuse under different circumstances or a victim might become mentally and emotionally isolated as a result of psychological violence.

---

<sup>56</sup> [http://www.spmv.qc.ca/en/service/1\\_3\\_1\\_1\\_violpsycho.asp](http://www.spmv.qc.ca/en/service/1_3_1_1_violpsycho.asp)

**Induced debility or exhaustion** – It has been reported that prolonged psychological violence compromises the victims mental abilities resulting in mental exhaustion exhibited in the form of physical and mental debility.

**Degradation of respect** – Constant long term psychological violence may result in degradation of victim's self-respect. This is usually a consequence of the constant humiliation, verbal name calling and abuse and by restricting the victim's power over his life. This will lead to a short-fall of the victims respect in his own consciousness.

**Threats** – Another aspect of psychological abuse is constant threats from the inflictor to the victim, victim's family or friends. These threats are usually aimed to inflict fear on the victim in order to control his actions.

The first case that I came across fit the profile of psychological violence and is explained and analysed in detail below and depicts the true face of psychological terror faced by men due to women and also it gives detail analysis of the fact that the women of the society is how keen to use her innocent image and abuse the male counterpart.

#### **Case study 1**

**Name:** Habib Ahmad Gondal

**Age:** 28 years

**Cast:** Gondal

**Education:** B.A

**Place of Birth:** Sukkur

**Marital Status:** Divorced

Habib Ahmed is an employee in a railway factory earning fourteen thousand rupees (14000) per month. He also drives a taxi in the evenings. He has a house in chakra which is in a newly developed town. He lives with his parents and two sisters, he also has an elder brother who is married and works in Lahore. His two sisters (age 21 and 24 years) are doing B.A and M.A. from an Open University.

His father was a soldier in the army who is now retired and mother is a house wife. He has been married for 4 years and every necessity is available to his home including T.V., cable, electricity water etc. The total family income is around 35,000 rupees including his father's pension, money sent by elder brother and the income from his two jobs. Apart from working, at the time he was also studying for master's degree through Open University.

Approximately 6 years earlier his life was happy and peaceful. He had an independent lifestyle and was free of worries. The only things about which he was concerned were studies and his family i.e. parents and siblings. He said to me that his brother moved to Lahore after he got married. He is has a good earning and also sends money to financially support the sisters and parents. The wife of his brother is a good woman. She came into the family and treated everyone with respect and motivated the sisters to come forward and support the family morally.

Habib got married 9 years after his brother's wedding. His wife is M.A in Urdu and he is just a B.A. This minor difference in academic certification always inflicts a sense of superiority in the highly qualified spouse. He stated that since he is very close to his mother and his relationship with his parents and sister was annoying to his wife. This might be due to the nature of the circumstances as the newlywed bride expected more attention from her devoted spouse. As a consequence of this negligence, she used to taunt him by saying you are "impotent" and you are always hovering around ladies. Verbal abuse inflicted by the wife is a very common attribute associated with psychological violence and in this case might have resulted from the wife's jealousy.

She was him nicely in front of the family. This duality of behaviour is commonly exhibited by violence inflictors to gain popularity in the victim's social circle. The duality of behaviours is a strategic tool that is commonly used to isolate the victim by forming alliances within the social circle and gaining favour. After some time the relatives and neighbours forced by curiosity started to inquire about the birth of Habibs first child. As per custom he used to reply and say it all up to Allah. During this period and in preparation of starting a new family, Habib started saving money by

handing half of his income over to his wife who he trusted would keep it secure for rainy days.

Amidst frustration from the inability to conceive a child, his wife started saying to go to doctors and After some time the problem started and his wife used to say, go to doctors and have a check-up done. This intimidating infliction was due to the wife's prejudice against her husband's ability to produce a child. In reply habib presented the reasonable notion that his wife should get her check-up done as well. The wife used to reply by saying that she is perfect and he is the one who needs medical examination.

This is a classic case of superiority that is the root cause of psychological degradation and humiliation of the victim. Due to the monopoly created by the wife she convinced the mother and sister to pressurize the victim to have a check-up done as she was in the family's good books. This was a successful demonstration of isolating the victim from his social circle in order to gain more power over his actions.

The intimidation and abuse further continued in the form of taunting and crying in front of the victim and by using phrases like "you don't love me" and "you don't care about me" etc. This constant pressurisation and intimidation also comprised of emotional blackmail in order to make the victim more susceptible to psychological violence. Finally the victim was forced to have his check-up done where the doctors prescribed some tests.

After a few days the results came and coincidentally indicated that the victim lacked the ability to produce children. The doctor said to him that he was weak in regards to reproduction and has less possibility of becoming a father. This came as a shock for him. In a state of chock he took the news to his family expecting emotional support in overcoming and absorbing this terrible news but opposite to it happened. In the rational quest for moral support and after exhausting efforts to find comfort with his family, he told his wife thinking that she will understand and support him in this trying time. Instead she went on and cried a lot and shouted so that everyone in the family heard that he was impotent. This led to further isolation and monopolisation of the victim.

This was the turning point where from the problem hyped. His family and wife reacted a lot on it and his parents supported his wife. He (Victim) was speaking with tears in his eyes. The doctors suggested drugs and told him to follow the prescription in the hopes that recovery might be possible by taking the medicine.

The victim developed suicidal tendencies as consequences of this severe psychological violence inflicted upon him by his wife. In an unsteady state of mind he left the house, and as soon as he stepped out he fell down and was unconscious. After he regained consciousness he came back home where no one even bothered talking to him or asked him where he had been. Whether he had eaten anything or not? He went to dining room and lied on the carpet and slept. No one even woke him up. When he woke up, he found his sister in the kitchen and asked her to give him a cup of tea.

The emotional degradation was further developed as a consequence of this isolation and lack of concern from his family. He took his medicine and then went to office. After returning from office he found out that his wife had already left for her parent's home. He became furious at this and at same time was helpless as well.

After 2 weeks when he regained courage he went to meet his wife so that to get her back. The intensity of the psychological violence inflicted upon the victim was so swear that it took him two weeks just to gather enough courage to face his wife who had deserted him in his time of need.

First when he went there he was insulted by his wife and her mother as well. Then her brother came to him and held his collar and told him to divorce his wife. He straight away said no and he punched him and went away. The emotional trauma and other factors had built up to their highest intensity within the psychology of the victim and at this point his frustrations and helplessness took the form of a physical action. Then her mother started swearing at him and then went on to curse his sisters. He felt that he was going to have nervous breakdown. The constant bombardment of insults and severe emotional trauma caused the patient to feel this tendency.

Later on, he was at home when he heard the neighbour lady saying to his mother that you have young daughters. Who would anyone be willing to take them in marriage



after everyone knows about your son? Then he went to his room and took the whole pallet of sleeping tablets and went unconscious.

This suicidal act was a result of the build-up of all the negative energy that had been acuminating in his mind due to the emotional violence inflicted upon him. He regained consciousness after 3 days and saw his mother's face. They then started talking about the same issue again. After that moment the victim realised that his family would not support him and would continue to embarrass him regarding this issue. He stopped talking to anyone in the family and continued to quietly take the medication.

He then visited his brother in Lahore to have a change in atmosphere and in the mean time he divorced his wife. He also left his job and consulted a psychiatrist and sexologist. He took the prescribed medication and regained his confidence, but even after that the mental trauma he had suffered remained. It has been 2 years now. He is worried about his sisters. He sometime cries when he remembers those days because somewhere inside the wound is still fresh and hurts him. The doctors are hopeful that he is getting better and better.

Further evidence for psychological violence against men is illustrated in my second case study where the victim Osama is victimised of violence. The deep insight into these case studies allows us to practically observe the theory and analyse the gravity of the situation

### **Case study 2**

**Name:** Osama Mohamamd

**Cast:** Jutt

**Age:** 40 years

**Marital status:** Married

**Education:** Uneducated

I came across this case during my field work and I classified this case as psychological violence. On this occasion, the victim's wife gave me an account of what had happened to him. About a year ago Osama used to have his own sugarcane

juice stall and he used to make enough money to live with his wife and son. The location of his stall was close to the house of a very rich man.

One day, there was a burglary in the house and the thief apparently made off with many lacks worth of jewellery. The police exhausted all possible resources in identifying a suspect but failed. In the course of humiliation of their inability to protect the locals, the police had to pin the crime on someone. Then one day he was arrested on the charge of being the culprit and taken to the local police station.

The police locked him up where he was tortured and beaten for days to make him confess to the crime. While all this was happening the rich man had also altered the police in Islamabad as this was the nearest big city. According to Osama's wife, he was given a severe beating three times a day and every beating session lasted more than two hours.

The torture would continue as the officers pleased it and was not fixed in duration. According to her, Osama told her that he would be burnt, cut and electrocuted numerous times in a day. The officers would keep asking him to confess on paper if he wanted everything to stop but he kept saying no. They would shout at him, spit on him and say terrible things about him and his family. He was not allowed to sleep and an officer was always outside his cell to make sure that he did not sleep at all. All this continued for about a month. Finally, one day the police in Islamabad caught the culprit as he was trying to make a sale on all the stolen jewellery.

At this point, the local police apologised and freed Osama. His wife says that since he has come back he is not his self even though it has been many months since that event he still has a lot of difficulty sleeping and cannot focus on anything. He screams in his sleep, the very little that he has. He doesn't talk much anymore, does not laugh or play with his son.

### **Case study 3**

**Name:** Jehangir Hassan

**Cast:** Sheikh

**Age:** 18 years

**Marital status:** Single

**Education:** F.sc (pre engineering)

This account was given to me by the victim's parents during my time in the field. Jehangir is an FSC student in the pre engineering discipline. He was a victim of psychological violence in his college. His math teacher told him that he would not teach him in class unless he took home tuitions as well. Because Jehangir was from a poor background, he knew that he could not afford the tuition and he explained this to his teacher.

The teacher did not care about his reservations and started to humiliate him in class by constantly taunting and mocking him. He would humiliate him by exposing his poverty and by ignoring his questions. He would pass comments that would make his peers laugh at him making feel more embarrassed. Jehangir would try to answer back at which point he would be either punished or told to leave the class.

According to the parents, Jehangir told them that once the teacher asked him to leave the class every day for a week before the lecture began. This became a routine and everyday Jehangir would be humiliated in front of everyone. He was failing all his class tests due to the mental abuse but the teacher continued to psychologically abuse him. As the results came out for the annual exams, he had failed his maths exam and was seriously lagging in other subjects which caught the attention of his parents.

After many days of questioning, he told them what had happened. The parents complained to the head teacher who supported his staff and said that Jehangir was just lying to cover up his mistakes. At this point, the parents had to move Jehangir to a new school where he is re doing his year.

#### 4.3.2: Domestic violence:

Although several different definitions for domestic violence have been established and propagated all the years one thing is certain that the abuse involved is never restricted to just hitting or forced intercourse but is characterised by hundreds of situations in which one individual harms the other while they are in relationship, regardless of them being made or living together.

“Domestic violence is where one person harms another person with whom they have (or have had) some sort of relationship. They do not need to be heterosexual partners and they do not need to live in the same property. Both women and men can experience domestic violence.”<sup>57</sup>

Domestic violence often includes emotional abuse such as shouting and screaming at the victim or their loved ones, manipulation inflicting control or humiliation of the victim. It can also include physical aspects such as sexual abuse on the victim or their loved ones.

From the definition above it is clear that domestic violence only occurs when a person harms another person with whom they are in a relationship. As this is a generic definition it is important to state that domestic violence involves emotional trauma in the form of degradation of expectations which often results in psychological, physical and emotional violence.

This happens because people who are in relationships often expect a lot from their partners as they share not only time but mostly a roof as well.<sup>58</sup>

Domestic violence in our society is the most common one which is used and is existent in many forms in the society. In my locale particularly, I found a lot of cases which can be fitted into this category. To actually see the real practical implication of this violence I had a special case study, which shows us the real side of the coin.

---

<sup>57</sup> [http://www.adviceguide.org.uk/index/your\\_family/family/domestic\\_violence.htm](http://www.adviceguide.org.uk/index/your_family/family/domestic_violence.htm)

<sup>58</sup> <http://www.domesticviolence.co.uk/>

During my time in the field I came across a case which fit the profile of a domestic violence case. This is analysed and discussed in details below.

#### **Case study 4**

**Name:** Sarfaraz Masseh

**Age:** 35 years

**Cast:** Gill (Christian)

**Relationship status:** Married

**Education:** Illiterate

Sarfaraz Masseh is a Christian by religion who belongs to Faisalabad and is the only son of his parents. He is married and has 4 kids (3 daughters & 1 son). After becoming settling in Rawalpindi, he got married to one of his maternal aunt's daughters. After getting married, he bought his own house worth Rs.50, 000. He got employed at C.D.A and his wife got employed there too by his reference. In the beginning he only earned a small amount but he worked part time at two other places too, so total income per month was around Rs.17, 000. His wife also used to earn Rs.12, 000 per month. All of his 4 children go to the same school and this is where he works as a sweeper. Since it is a government school so there is no problems related to fee payment and books. He has his own house with a TV set which he has bought on instalments. He has cable facility too in his house along with electricity, but it's an illegal connection. Also, there is no problem regarding gas connection which leads to a conclusion that he does not have any apparent problems regarding supply of basic necessities.

Sarfaraz has had been handing over all of his income to his wife for the last 12 years. He never used to keep even a single rupee since she runs the house. If he needed money, then he used to ask her but she used to treat him badly. She used foul language with him. She even used to beat him and treated his parents harshly as well (Everything was narrated while crying with tears). This situation can be classified under domestic violence as one partner is acting superior and inflicting verbal, physical and economic abuse in order to manipulate and degrade the self-esteem of other partner.

But now he has stopped giving her money due to the fact that he has a blind mother and a very aged father. But still she does not care to look after them. She says that they are your parents, why should she be responsible for cleaning their filth? This lack of acceptance and respect for sarfaraz's parents is due to the superiority that the wife feels and she uses this to inflict emotional and psychological harm on the victim.

He was very happy with the fact that he takes care of his parents. Whatever time is available to him, he spends it with them. He has a routine of remaining awake when others are sleeping. First he cleans the house then wakes up his kids and prepares breakfast for them and himself. Then even before leaving for work, he takes kids to the school and comes back home approximately at 9 when his wife has already left the house. Then he wakes up his father who helps him in making breakfast and also attends to his mother. After doing the dishes, he takes his children's lunch to their school where he starts his first job as the cleaner.

After finishing from school he goes to Capital Development Office for his second job. He returns at about 3 from the office when his father has already cooked food. His children have never eaten their mother's handmade *roti*. Once again the offender exhibits a clear sense of superiority and negligence which is the primary cause for the emotional exhaustion of the victim as he is bombarded with responsibilities and chores.

His wife eats the same food which his father cooks and then goes to sleep. Then he makes tea and takes his children for tuition. They watch TV after coming back from tuition with their mother. She cooks dinner after about 10-12 days. The offenders (wife) actions are a classic example of domestic violence as she is exploiting the victim's love for his family and children to gain superiority within the household.

She spends her income only on herself; sometimes she buys grocery for the house with this money. She often makes frequent visits to her mother's home. Sarfaraz has to go to her mother's house every time and make her come back home as he does not wish her to spend too much time away from their children. He has to do this because people really bother them on such matters and he doesn't want people to notice this attitude of hers.

His children also get worried on such issues due to their immature minds. They can interpret things in a wrong manner. His brother in law treats him very badly. Nobody even asks him to sit down when he visits their place, despite the fact that he is their cousins and their son in law. This collective behaviour is aimed at humiliating and isolating the victim in order to make him feel inferior and feeble while compromising his integrity.

Now the situation has escalated, she takes loan herself then afterwards tells people to take money from his husband. Half of his income goes on repaying her loans. Once they had a fight on the same matter and a point came where they were ready to get divorced.

Sarfaraz has observed that his wife never used to be like this, but ever since she has gotten money, she has been bullying them. She wears nice clothes, expensive makeup and buys new mobile phones. Once his pay is finished, then she has to take her clothes back to tailors. She even sold his mobile phone. Now, he worries about his children and their future since their mother does not care about them. And he fears that if someday something should happen to him then his children's' life and life of his parents will be ruined.

His mother in law frequently visits his home. She knows even the most private matter of their home. And above all, she visits more at the beginning of the months, when they get their pay, and then both his wife and mother in law go for shopping.

Now a day, whenever he notices his wife, she has been making prank calls. He worries a lot about what he should do? Should he divorce her? But he fears that if he gets divorced the life of his children will be ruined. He does not talk to her at all and he does it intentionally because it's the woman of the house who makes a house a home, takes care of everyone, loves everyone, respects/obeys her husband and also in this case she is responsible for breaking the home (family) too. He feels really hurt at times. When you wife does not respect you, then what you should expect from an outsider.

Few days ago, they met and she slapped him and beat him for the second time. She beat him with a roller, and hit him on his hand, and his back. His father saved him. He has a lot of cousins from his maternal and paternal side, to which she never lets him meet. Whenever she comes to know that he has met them she creates a lot of fuss.

He could never control her tongue while she is saying foul words, but now he doesn't seem to care about what she says.

The circumstances of sarfaraz especially the most recent ones clearly point out that physical abuse is becoming more frequent as domestic violence augments. Apart from this economic abuse is clearly visible as the wife has on a number of occasions abused her financial power. Throughout this case study we have identified that many of the abusers actions are indirect line with tangible and intangible abuses commonly associated with domestic violence.

### **4.3.3: Sexual violence:**

Sexual violence is defined as:

“Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work.”<sup>59</sup>

As apparent from the definition above sexual violence is inflicted by force and can be in the form of a physical action or verbal abuse but under any circumstance must be directed towards the victim's sexuality. This means that sexual violence includes forceful intercourse (rape), use of sexual comments directed towards a person's sexuality and it is important to remember that sexual violence occurs irrespective of the relationship between the victim and the abuser. Apart from physical force psychological intimidation, blackmail or threats are also included in sexual violence. The fundamental notion that consent of both persons is crucial for a sexual act is

---

<sup>59</sup> [http://whqlibdoc.who.int/publications/2002/9241545615\\_chap6\\_eng.pdf](http://whqlibdoc.who.int/publications/2002/9241545615_chap6_eng.pdf)



defied in sexual violence and can occur in many forms e.g. while one is drugged, asleep or mentally incapable of understanding the situation.

As apparent from the recent news article shown below sexual violence directed towards men is not an unknown phenomenon.

The below case of sexual violence has cut from the local newspaper of Gujranwala city.



As Reported in the article above three women abducted young Arif seven in the morning and inflicted severe sexual violence on him. As described in the article Arif was exposed to sexual, physical and mental abuse during this act. Evidence of physical injuries justifies the use of physical force to advance sexual intercourse. This incident also falls under the category of sexual violence because apart from the forced physical abuse, Arif was also injected with drugs and was unable to comprehend his surroundings along with the acts that were being inflicted upon him.

Further elaboration of sexual violence and its attributes are analysed in the brief case studies below, where the victim Ahsan is a literate member of the society and yet have been a victim of this heinous type of violence

## Case study 5

**Name:** Ahsan Iqbal

**Cast:** Abbasi

**Age:** 29

**Occupation:** Bank Clerk

**Education:** I.COM

**Marital status:** Single

In the third week of my field work I came across a strange case which fit the profile of sexual violence at work. This was a rather bizarre account given by the victim as he was suffering from depression. After his ICOM, Ahsan started working at a bank in Islamabad as he had moved there to look for work. His bank manager was a female in her late thirties who later became his abuser.

The sexual violence started when the bank manager abused her superior professional position over him and blackmailed him. According to Ahsan, she told him that if he valued his job and the respect of his family, he would have to satisfy her sexual desires whenever she demanded. When he attempted to refuse and showed signs of protest, she reminded him that she could easily say that he had attempted to rape her and because she was a respected, married working woman in the community and he was just a young clerk whose word would mean nothing in the matter and he would not only lose the job but become a social outcast who will never be able to find work in Islamabad.

Forced by his immaturity and the intense nature of the blackmail, he had no choice but to do the abuser's bidding. As Ahsan recalled, he had forced intercourse with her numerous times. This feeling of helplessness made him feel depressed and initiated self-hatred resulting later in suicidal tendencies. Later, the abuser used the blackmail to go a step further as she had recorded their intercourse and after showing Ahsan this recording demanded that he follow her husband around every evening after he left work.

This further degraded the victim's self-esteem and self-respect resulting in increased depression, self-hatred and suicidal thoughts. This scenario went on for six months, at which point Ahsan had a nervous breakdown due to the constant abuse which would leave in mental agony. He attempted suicide by running in front of a car but fortunately survived as the driver called an ambulance. Word of his accident reached his father who lived in Chakra where he was originally from.

He came to visit Ahsan at the hospital in shock and inquired as to why he had attempted suicide? Ahsan would deflect by saying that it was an accident. The father talked to the doctors and also found about his depression which left him convinced that it was a suicide attempt. He forced Ahsan to come back to Chakra with him. In an attempt to flee from the torment, Ahsan went back to Chakra with his father. After many weeks of constant inquisitions from his father, he finally revealed all that had happened to him. As a result of all this, his father convinced him to stay and live in Chakra.

Today, Ahsan lives in Chakra and works at the post office. He still suffers from depression but his suicidal tendencies have almost vanished which according to his therapist is a positive sign towards recovery.

Another deep in-sight into this type of violence is given by another case study in which the victim Shahzeb is a married and mature person who have been victimised. The case study helps us to analyse the situation that it's not always the women who are victims sometimes we don't actually look at the other side of the issue.

## Case study 6

**Name:** Shahzeb Sajjid

**Cast:** Butt

**Age:** 35 years

**Marital status:** Married

**Occupation:** self employed

I came across this case study during my field work when a woman gave me this account of what had happened with her husband. According to Mrs. Sajjid, Shazeb owns his own shop in Chakra now but a few years ago things were different. A few years ago, Shazeb used to rent a shop on the other side of Chakra as he did not have enough financial resources to afford his own shop.

The arrangement was such that Shazeb's landlord used to live in the house above the shop. The landlord was a 58 year old widower who taught at the local school and had one 23year old daughter. The daughter would usually come around to the shop if she needed to buy any grocery and would try to flirt with Shahzeb on a regular basis. Shahzeb would ignore her thinking that she was acting like that because of her age. One day she came to the shop during the day and asked Shazeb to come upstairs as she was lonely.

Shahzeb got offended and got upset as any sane man would. He scolded her, told her to correct her ways and asked her to leave his shop. This incident made the girl rather upset as she was content on getting her way. The days went on as they normally did and after a few days Shahzed had forgotten about what had happened. At the end of the month, he went to give the rent for the shop to the landlord's house as he used to. He found that the landlord had not returned from work as it was midterm and the daughter who answered the door was expecting him.

She had torn parts of her clothes off and scratched herself on her arms, she immediately told him to keep quiet and listen. Still in shock at what he was witnessing, before Shahzeb could speak or act she said that "I will scream right now that you have tried to rape me". She continued by stating the obvious that she was a

young girl and he was a man and that everyone would obviously believe the girl as it is much easier to believe that the man attempted sexual abuse.

Shazeb asked her what she wanted and she replied by saying that he had no choice but to fulfil her sexual needs before her mother came home. Shahzeb tried to reason with the girl but to no avail, she was content and to Shahzeb's everlasting shame he had to comply. After they had finished, she asked Shahzeb to leave and never mention this to anyone. She promised that she would keep quiet about this as well. The next morning when Shahzeb went to open that shop, he found a lot of people waiting for him there with the area counsellor.

The girl had told her mother that Shahzeb had raped her when he had come to pay the rent. They all beat him up very badly and took him to the police at which point an official complaint was filed against him and he was locked up. Shahzeb's father got the news and came to see him, he asked him to tell him the truth and Shahzeb did. Shahzeb's father begged the landlord for mercy after telling him Shahzeb's side of the story and offered to pay money as per custom and to keep the truth from everyone. After many days of dispute and arguments both the parties came to an agreement that Shazeb would not face any legal penalty but would have to close his shop.

It has been many years since that and now Shahzeb is married his paternal cousin and has a daughter. He still has trouble running his business as he has now lost his respect in society which cannot be gained easily. He is still struggling to put those events behind him as he is recovering from depression but he has family's support.

#### **4.3.4: Economic violence:**

Economic violence can be used as a trigger which may lead to many other forms of violence. Some examples of economic violence that is found very commonly is between couples, where the female partner may use sex as leverage to fulfil her immoral desires and wishes such as forcing to attain expensive clothing and jewellery, unnecessary spending on useless items, getting loans etc. Another common example is where the woman may take money off the husband, for the purpose of child care, but actually doesn't fully spend it on child care and misuse the money on her.

“Economic violence is described as the financial abuse that may include restricted access to funds, employment, education, including agricultural resources; excluding from financial decision making; and discriminatory traditional laws on inheritance, property rights, and use of communal land. Some experienced fraud and theft, illegal confiscation of goods for sale, and unlawful closing down of worksites. Unfortunately, economic violence results in deepening poverty and compromises educational attainment and developmental opportunities”<sup>60</sup>.

Financial abuse may include cases like where financial information of a person is exploited and misused by the abuser i.e. defrauding credit cards, issuing bank loans on victim’s information, blackmailing for financial means that may be emotional or forceful. It might also mean restricting some of the vital resources such as clothing, food, necessary medication or adequate shelter.

Other forms of economic violence against men include:

- Giving false information and fake bills, in order to get more “allowance” to run the house.
- Holding the check books and credit cards
- Forcing the men to work outside the home
- Keeping all titles property in the name of the woman only
- Forcing the men to illegally claim government benefits

A better analysis of Economic violence is demonstrated in the case studies below, Mehboob Shah 42 years of age and seven years of his married life faces the violence and victimised very cruelly. The case shows us the reality of the issue that economic violence is also one of various kinds of hardships faced by the men of my locale

### **Case study 7**

**Name:** Mehboob Shah

**Age:** 42 years

**Marital Status:** Married

---

<sup>60</sup> <http://tva.sagepub.com/content/9/3/167.abstract>

**Education:** Matric

**Cast:** Shiite

I came across this case during my time in the field and it exhibits a classic case of economic violence. Mehbooh Shah has been married for seven years, the last three of which he has spent in a paralytic state. Shah used to be an electrician and made a decent living with his wife who used to be a housewife. They have one daughter who is 4years old. Shah was paralysed in a car accident when a car hit his motorcycle on the road resulting in loss of movement in the legs. After the accident, the doctors ruled out any chance of immediate recovery but said that extensive physiotherapy might bring back some leg function and his wife had to take up the job of a teacher in the local school to run the house. At this point, the wife became in charge of the domestic finances as she was the only earning hand.

Shah loved his daughter very much and would play with her all day and try his best to look after her as much as he could in his state. According to Shah, his wife was never entirely comfortable with the idea of working and would often shout at him for being in a paralytic state. Over the last three years, she has been increasingly abusing him economically. She never pays for his physiotherapy or medicine.

Even after Shah's constant efforts, she precludes him from any financial decision related to the family including what school their daughter will go to. She spends the money on whatever she wants and never consults Shah. According to him, he once asked her, not long ago for some money to buy a new suit as his old ones have now lost their stitching and are falling apart. She told him off and called him a useless man who should be ashamed at calling himself a man.

He said that, just to make him feel bad, she bought a new suit that very day for herself and even tried it on to mock him. He feels resentful at himself and feels helpless in this current situation. He also recalls asking her to buy some new colouring books for their daughter as she had already filled in the old ones and the wife told him off by saying he should not bother himself with her daughter. Shah says that being paralysed is worse than being dead as that can only happen once but being paralysed felt like he was dying every day. He feels depressed and is developing suicidal tendencies.

## Case study 8

**Name:** Adil Naveed

**Cast:** Rajput

**Age:** 27 years

**Marital status:** Divorced

**Education:** Uneducated

I came across this case during my field work and I classified this as economic violence. This account was given to me by the victim himself. Two years ago, Adil was married to his maternal cousin and moved to Islamabad. His wife was an educated, working woman. She was working as a consultant for a local business after her BA. Adil was very happy that his wife was educated as he always wanted education but his family did not value it much.

His wife was a happy woman as recalls but everything changed after they moved to Islamabad. Upon arriving in Islamabad, the wife began to act vexed at him. He claims this was due to the rest of the family and her friends who did consider him worthy of being her husband because he was uneducated.

As the wife was responsible of the finances of the house she began to feel superior which was exhibited in her restriction on Adil's spending even on basic necessities. She told him strictly not to leave the house and not to talk to anyone over the phone. He recalled her telling him not to answer the door or the phone as she felt ashamed that he was her husband, she claimed it was humiliating. He tried to reason with her by telling her that he would work to help her in running the house and even save money to get education but to no avail, she got offended and told him she never wanted him to talk like that to her again. The thought of Adil helping her made her feel inferior and according to Adil she told him that she was better off without his help or education. She would not talk to him, not ask his opinion on any matter and never talk to him about finances. After about a year and a half, Adil's parents came to visit him in Islamabad and his wife told him to act happy and normal in front of him otherwise she would divorce him on the basis of him having intimate relations with



other women. This coupled with the months of emotional abuse made Adil feel very sad and helpless.

His wife noticed him to be a little down in front of his parents while they were having dinner and at night she slapped him on the face and told him to get back in line as they had discussed. He agreed then but later that night, his mother saw him crying while he went to the kitchen to get a glass of water.

She sat him down and asked him kindly, remembering the warmth of his mother's love, he burst into tears and told his mother everything. The following morning his parents invited her family to the house and asked for them to be divorced. The girl's parents cursed Adil but the divorce went forward at which point Adil returned to Chakra, where he has remained ever since. He now works as a labour worker and feels happy that he got of that relationship.

#### **4.3.4: Emotional violence:**

Emotional violence can be as damaging as physical violence but the difference is that physical violence leaves visible scars whereas emotional violence typically doesn't. According to a study emotional violence can actually be far more dangerous as it can drive many individuals even to commit suicide, social withdrawal, lack of self-esteem, feeling of a lesser being and self-hate etc.

Queen land government describes emotional violence as:

“Emotional violence and controlling behaviour is behaviour which does not give equal importance and respect to another person's feelings and experiences. It is often the most difficult to pinpoint or identify .Emotional violence includes the refusal to listen to, or denial of, another person's feelings, telling people what they do or do not feel and ridiculing or shaming of their feelings. It

happens when one person believes they have a right to control or dominate another person.”<sup>61</sup>

A common practice of emotional violence is when a person is constantly abused and taunted of his looks, colour, physique, personality, intelligence, impaired speech and status etc. Unlike physical and sexual violence, verbal and emotional abuse continues for long period of time and cause permanent personality damage.

Verbal and emotional abuse takes place nearly everywhere around us where parents can shame, peers can harass, bosses can bully, partners can abuse and we can all dismiss it as harmless.

Emotional violence may result in self-doubt, confusion about life, grief and sorrow and even suicide in extreme cases and at the same time remain well-concealed for years. Sometimes it's just too late to cure emotional violence and its healing requires in-depth knowledge of the individual case and the person's insecurities.

Other forms of emotional violence against men may include;

- Frequent criticism, humiliation, or undermining the self-esteem.
- Ridiculing for expressing one's feelings and opinions.
- Relationship swing back and forth between a lot of emotional distance and being very close
- Isolation from friends, family or groups.
- Constantly fighting and abusing over small issues.
- Obligated to have sex, just to avoid an argument about it.

Further elaboration of economic violence and its practical implication in the society is depicted in the next case study where Mudassar, a male of my locale is being targeted and victimised.

---

<sup>61</sup> <http://education.qld.gov.au/actsmarthesafe/violence/emotional.html>

### **Case study 9:**

**Name:** Mudassar Aslam

**Cast:** Gujjar

**Age:** 38 years

**Marital Status:** Single

**Education:** B.A

This is a case of emotional violence that I came across during my field work. In this case, the victim, Mudassar is thirty eight years old and has wholesale clothes business. He lives with his mother and his four sisters. He comes from a poor background and is unmarried.

Mudassar originally had five sisters and after the death of father a few years ago has been running his own business to support his family. He managed to secure enough funds a few months ago to marry his eldest sister off.

The emotional abuse has been going on for some time as his mother insists that he marries all five of his sisters off before he himself can get married. He has been trying his level best but due to the Global economic slowdown, business is not going well enough for him to support four marriages in close succession. His mother constantly torments and taunts him by telling him that he is useless and that she will never let him marry until he marries all four of his sisters off. Mudassar does not believe in large wedding functions but his mother insists on them creating an ideological conflict.

She has formed a habit of taunting him at the dinner table everyday by saying things like I have found nice families for all your sisters but you do not even have enough money to marry one of them off. She constantly reminds him that she is his mother and that he must do as she says as in Islam and in our society. He recalls that she even told him once to go and rob a bank if he has to but to get the money as the money was her only concern.

He has tried to reason with her by trying to convince her to settle for small sized private functions to reduce cost. He believes that he can afford to marry all four of his sisters off like that in two years but his mother does not listen. He has repeatedly asked his mother to find him a nice girl who he can marry in a small nikah ceremony but his mother persists that he will only get married after his sisters get married. Moreover, his mother has told his sisters that they will be married in large ceremonies and they too have now started taunting Muadassar on the matter.

He feels helpless as this is the only thing that they ever talk about in the house. He has been made an outcast in his own house because of the difference ideology. His mother keeps taunting him by glorifying his cousins' and friends' every minor success and always scolds him. He feels helpless and lost in this situation. The constant emotional abuse directed at him from every corner of his family has left him mentally exhausted and demoralised.

### **Case study 10**

**Name:** Abdul Rehman

**Cast:** Rajpoot

**Marital Satus:** Married

**Age:** 35 years

**Education:** Uneducated

During my visit to a local hospital in Chakra, I came across a terminal patient in the oncology ward. Just over a year ago Abdul was a labour worker and was employed and lived in a joint family with his parents and his two elder brothers. All three brothers were married and all worked as labourers in Chakra. Abdul was married for two years then and had a little boy. He was an intensive smoker and had noticed a regular cough that would last for a while before going away for a few hours.

After finding blood in his cough for a few days and on the advice of his boss he went to a doctor who ran some tests. The doctor concluded that he had stage three lung cancer in the form of malignant tumours or carcinoma.

The diagnosis of cancer is perceived generally as a death sentence and he began to be depressed. He went home but did not tell his family as he did not want them to worry.

He started to feel anxious and continued smoking as a consequence. This exaggerated his condition and because he was poor he could not afford medication or treatment. His symptoms got worse rapidly and in a couple of months he was unable to work anymore. At this point he had no choice but to tell his family who he expected to be worried form his health.

Sadly, the exact opposite thing happened because everyone in his family was uneducated and thought that cancer was contagious. Everyone at home started to stay away from him; they gave him a separate corner of the house to arrest his movement. They would avoid conversations with him, even his wife started to stay away from him. She would not even let him see his son. His parents would not come to see him or talk to him. No one would ask him how or see to whether he was provided food or water,

Everyone would go about their own business as if he was not even in the house. He would cough blood all day and was unable to change the circumstances. He tried many times to talk to everyone in the house; he begged them to talk to him and to let him see his little boy but to no avail. This continued for about eight months.

One day he started screaming and crying because of frustration and both his brothers beat him to shut him up. He felt so bad in that moment that he came to the hospital in that condition and they admitted him in the ward as he was terminal. In the past five months none of his relatives ever came to see him at the hospital. The doctors are convinced that he will expire within one month. Now, he just lies in his bed thinking how things would have been different if he had never been diagnosed with cancer.

## Chapter 5

### 5.1: Summary and Conclusion

Weird as it may sound, but it is a truth as the old adage goes, "**Truth is stranger than fiction**". We can re-iterate that it is a truth. Not only is Domestic Violence against Men, a truth but also the fact that Domestic Violence against men being acceptable as a social norm is also a truth. Men have been used as the **FREE ATM MACHINE**, the **UNPAID BODYGUARD**, the de-facto **PROTECTOR** and **PROVIDER**, etc. by cultures and in the process have been reduced to disposable entities. Their abuse is considered a social service now.

My study enlightened me on the fact that the male counterpart of a family is being exploited by various problems simultaneously. Men are victims of mental stress caused by various factors ranging from economical to social depending upon their conditions. The root cause of this stress has always been the female counterpart.

Women generally use their speech as a lethal weapon against men whether it be used in a rude way or emotional. Other sources include physical or mental torture leading to depression and anxiety.

Female counterpart moulds the atmosphere of the house in such a way that stressful environment prevails over the male so that he have had to give-up to get himself out of that mental torture. And as man is the breadwinner of the house he strives all his life struggling out there every day to fulfil the financial needs of his family, it is extremely stressful for him to absorb the household politics and non-stable environment created by the women in the household.

In a household the male is the main source of money. Women take this for-granted and financially exploit the male for their useless needs. Stubbornly acting they don't care from where the finance is coming and how he's going to manage it, all they know or care about is that they need money and that they should be given as its their socio-cultural right. Women are very manipulative when it comes to emotions; they know that the males are very prone to this very technique. Women

mostly won't give the emotional attention to the male which is a key essence of the relationship.

A rare type but existent in which women physically abuse the male by assaulting, sexually harassing and beating etc. In a female dominant household a general trend is observed where using rude words and swearing is a normal routine for women against the male. We living in this modern era still have such heinous and illicit behaviour in females.

Due to the sensitivity of the issue the men of the locale were very hesitant to talk on the topic. I have had to gain their confidence by establishing a good and trustworthy relation. Once all was settled the issues started opening up concluding the violence against men as the most common problem of the society.

I found out that the women of the area were exploiting the innocence or love of their male counterpart.

Recent statistics show Every 15 seconds a women is assaulted by her husband boyfriend or her counterpart, and every 14 seconds same happens to a man. But the big issue here is that most of the violence against men is not recognised and not at all reported. Men who are abused by women often suffer in silence. In addition to the shame shared by many women victims of domestic violence, men must overcome gender stereotypes.

While most attention is given to women who are abused by men, men are often overlooked victims of domestic violence. According to the Bureau of Justice Statistics Crime Data Brief, men account for approximately 15% of the victims of reported intimate partner violence.

Men often suffer physical abuse in silence because they are afraid that no one will believe them or take them seriously. In fact, some men who do try to get help find that they are mocked and ridiculed. No one would even think of telling a battered woman that getting beaten by her husband wasn't a big deal, but people often don't think twice about saying that to a battered man. Many men are too embarrassed to admit that they are being abused.

Traditional gender roles confuse the matter. A "real man" is expected to be able to "control" his wife. Aside from the embarrassment over admitting abuse, abused men may feel that they are somehow less of a man for "allowing" themselves to be abused. But just like abused women are told when they suffer physical violence, abuse is never the victim's fault. This is no less true just because the victim happens to be male.

Another issue that prevents men from reporting abuse is a lack of resources, which may be real or imagined. Many domestic violence services are aimed mostly at helping a female population. While the broader term "domestic violence shelter" is becoming more common, many shelters are still known colloquially as "battered women shelters."

Legally, many of these community resources are supposed to help male victims as well as female, but there may be resistance for them to do so. Even if these support services do cater to men, abused men may feel as though they are not welcome there because of the primarily female population.

The man of today is not only facing problems on financial and economic fronts, but also psychological problems inflicted up on him by the worsening social conditions. He has become entangled in the web of grave social problems so much so that he doesn't even consider the psychological or even physical violence that he is made victim of, at home and outside of it, a 'crime'. There is a number of compelling social needs that he has to fulfill, which make him discount many of the injustices done to him by the society at large.

Many of the problems faced by men of our society are due to the extremely poor level of literacy in our rural areas; economic difficulties due to low standard of living; social pressures on them to provide food, cloth, and shelter; and the list goes on.

Despite this wide array of problems faced by Pakistani men, we see them not complaining about various types of violence that they go through because of the



stereotypical image of men in our society of being dominant and authoritative. It is considered a major weakness on the part of men if they complain about being victimized, physically or psychologically, at home or outside it. Not only this, but there is also an absolute absence of institutions in our country which could help people in general, and men in particular, who face problems like violence. This worsens the mental and physical health of our men as they don't find any place to look up to for solutions to problems like these.

### **5.2: Implications:**

There are grave implications of this, not only on the individual level, but also on societal level at large. On individual level, we see many of the men not contented with their lives. This results in various types of psychological and mental problems like short-temperedness, stress, frustration, depression, and pessimism. Apart from these, we see many physical diseases that have engulfed many a man of our society. They are affected by various diseases like high blood pressure, migraine, diabetes, and cardio-vascular diseases. Although we cannot attribute violence as the sole cause of all these physical and psychological problems, but it definitely is one major reason behind these.

At societal level, we see a decline in efficiency and productivity of our working class. Since men form the major chunk of our working class, the violence that they face in the society affects the whole country.

### **5.3: Consequences/implications of Violence:**

From the above study we can conclude that not just females are being violated or tortured but men also are being tortured physically, mentally, sexually as well as economically. It is a very general perception that it's the women who are victims of torture and men always have an upper hand due to their physical strength. One of the reason why violence against men is rarely heard is that men generally forgets and sometimes ignore to record minor cases of violence committed against them where as women being the weaker of the two tends to be more expressive of their<sup>i</sup> inner emotions and ensures that the injustice against her is heard by the relevant authorities and that she is given a fair compensation or justice.

It is rather ironic that not much research has been conducted on violence against men, as it is really difficult to get hold of any literature on this topic. There are many Governmental and Non-Governmental Organisations dedicated to protecting the rights of women but rarely any dedicated to providing rights protection to men. One reason is that 80% of the violence conducted against men is non-tangible, hence not exactly visible, such as psychological, economical or emotional violence but this does not mean that it doesn't take place.

This issue of violence against men is fairly common, not only in our society but also in the so called modern western societies. But the issue is always undermined and ignored because of the lack of support. Men, due to their so proclaimed status of being tough and insensitive by nature, do not share such experiences with anyone. The cause is the fear of being further abused and ridiculed. And hence they bear this violence and by bearing this receive physical and psychological trauma which, in many cases, is permanent.

The prevalence of this issue in society can be symbolized as an iceberg with the tip being the number of cases that are ever brought to light and the major bulk showing the huge number of cases that are never known but cause significant morbidity. The issue should be addressed with vigorous effort.

This research came up with interesting data as most of gender research work is being done of health issues, education etc. but this research has highlighted the organisational pattern of the people in my locale and through that notion noted segregation and balances. This research gives an insight on violence against men and speaks about gender issues.

My research was limited to a certain area (Chakra), with its own typical culture and population. Most of the people in this locality are of middle/lower class who are struggling for their bread and butter. Hence they really do not have the time, neither the means to convey or discuss the violence committed against them. People are mostly uneducated and unaware of their rights.

My research in this area suggest that there will be several more cases of different aspects of violence held against men in other regions of the country. Men that are involved in family disputes need personal support, as well as professional help, when explaining their legal rights. These are highly emotional times when feelings run rampant and often cloud otherwise good judgment. Decisions are made at these emotional and volatile times with agreements signed. Later the responsibilities, both personal and financial, are overwhelming. Many men regret entering into these agreements at all. This causes many men to have to go back to court to modify the terms. This causes more anxiety, frustration and despair as well additional costs and attorney's fees.

Men need to resolve their legal matters with the legal information and counsel so that they can make informed decisions in a calm and reasoned manner. Men need to make decisions that not only resolve the present problems, but incorporate long range strategies with foresight, to help deal with the future events that always will have to be dealt with even in the best of circumstances.

## Recommendations

Here are some recommendations for further investigation into the issue.

1. Keep an unbiased approach regardless of your own gender group.
2. Maintain a bonding and a high level of trust with the interviewee so that he/she is not reluctant to share anything with you.
3. Ensure you keep a note of each and every minute detail as it might turn up of immense importance.
4. Due to the sensitivity of the issue, be very careful to speak with the public as it might resent quite a few elemental members of the society.
5. Give the interviewee the assurance of confidentiality being observed where ever required.

Some recommendations for the legislation and policy makers:

1. Laws should be made for the discouragement of the crime.
2. NGO's should be made to deal with violence against men.
3. Law enforcement agencies should have an unbiased approach towards any case of violence and investigate deep to identify the real culprit.
4. The victims should be given special consideration and should be provided with necessary support in any form let it be moral, social or financial.
5. The culprits when identified should be charged and given punishment for the crime so that to discourage any violence in future.

## Glossary

<b>Padi</b>	.....	Water
<b>Sehraay</b>	.....	Lovingly
<b>Jitya'ah</b>	.....	Grocery
<b>Ma Mawie</b>	.....	Uncle Aunt (Maternal)
<b>Chunni</b>	.....	Duppata
<b>Bootay</b>	.....	Flora and Fauna
<b>Naween</b>	.....	New
<b>Taiim</b>	.....	Time
<b>Ghopaa</b>	.....	Cow Dung
<b>Tail Mehndi</b>	.....	Rasm-e-Hina
<b>Bari</b>	.....	Cleaner
<b>Kalbootra</b>	.....	Pigeon
<b>Pithyari</b>	.....	Brick makers
<b>Masallie</b>	.....	Washer man/women
<b>Baradari</b>	.....	People having the same ethnic composition
<b>Naai</b>	.....	Barber
<b>Sooriyan</b>	.....	In-laws
<b>Ruul gai</b>	.....	Finished
<b>Chatay</b>	.....	Umbrellas
<b>Daaii</b>	.....	Mid wife
<b>Bhanjh</b>	.....	Barren lady
<b>Na mard</b>	.....	Impotent
<b>Saafa</b>	.....	Head cloth
<b>Dawa-khana</b>	.....	Medical Store
<b>Chand gare</b>	.....	Modified form of rickshaw
<b>Laltain</b>	.....	Lantern

<b>Mazdoor</b>	.....	Labourer
<b>Saag</b>	.....	curry made from vegetable leaves
<b>Gandum ki rooti</b>	.....	Chapati
<b>Lassi</b>	.....	Drink made from yogurt
<b>Charpaai</b>	.....	Conventional bed
<b>Janaza Gah.....</b>	.....	Place to perform the funeral
<b>Ghar ghar</b>	.....	girls' game playing in homes
<b>Baes number chungi</b>	.....	main stop
<b>doli and takhta</b>	.....	stature to carry the dead body
<b>chaliswan.....</b>	.....	The fortieth day after the death

## Bibliography

Charlene L. Muehlenhard, Leigh Ann Kimes, (1999): The Social Construction of Violence: "The Case of Sexual and Domestic Violence", Department of Psychology, University of Kansas, page 07.

Controlling Domestic Violence against Men: Charles E. Corry, Martin S. Fiebert, and Erin Pizzey (1997)

Gelles, R. J.(1997), Intimate Violence and Families, 3rd Ed., Sage Publications, Thousand Oaks, California, 202 p.

Geller JA (1992) *Breaking destructive patterns: Multiple strategies for treating partner abuse*. The Free Press: New York.

Canadian Panel on Violence Against Women. *Changing the landscape: Ending violence-achieving equality (final report)*. Ottawa: Minister of Supply and Services, 1993.

Harding, S. (1996). Gendered ways of knowing and the "epistemological crisis" of the West. In N. R. Goldberger, J. M. Tarule, b. M. Clinchy, & M. F. Belenky (Eds.), *Knowledge difference, and power: Essays inspired by Women's Ways of Knowing* (pp. 431-454). New York: Basic Books.

Renzetti, C. M. (1992). *Violent betrayal: Partner abuse in lesbian relationships*. Thousand Oaks, CA: Sage.

Johnson, Holly (1996). *Dangerous Domains: Violence Against Women in Canada*. Toronto: Nelson Canada.

Olson, L.C. (1997). On the Margins of Rhetoric: AudreLorde Transforming Silence into Language and Action. *Quarterly Journal of Speech*, 83: 49-70.

Caesar, P. L., &Hamberger, L. K. (1989). *Treating men who batter: Theory, practice and programs*. New York: Springer Publishing Company.

Edleson, J. L., &Eisikovits, Z. C. (1989).Intervening with men whobatter: A critical review of the literature. *Social Service Review*,63, 384-414. Page 92

## Endnotes

- <sup>1</sup> Bruce B. Lawrence, Aisha Karim (2007). *On violence*. USA: Duke University Press. p5.
- <sup>2</sup> (Basic concepts of psychiatric-mental health nursing By Louise Rebraca Shives)
- <sup>3</sup> (<http://www.answers.com/topic/violence>)
- <sup>4</sup> (*Quran: Surah Maida: Ayat 27-29*)
- <sup>5</sup> *Napoleon Bonaparte (French General, Politician and Emperor (1804-14) 1769-1821)*
- <sup>6</sup> <http://en.wikipedia.org/wiki/Rapport>
- <sup>7</sup> <http://cw.routledge.com/textbooks/9780415485395/glossary.asp>
- <sup>8</sup> <http://web1.msue.msu.edu/msue/imp/modii/iii00004.html>
- <sup>9</sup> [en.wikipedia.org/wiki/Sampling\\_\(statistics\)](http://en.wikipedia.org/wiki/Sampling_(statistics))
- <sup>10</sup> [www.epa.gov/evaluate/glossary/s-esd.htm](http://www.epa.gov/evaluate/glossary/s-esd.htm)
- <sup>11</sup> [www.statemaster.com/encyclopedia/Nonprobability-sampling](http://www.statemaster.com/encyclopedia/Nonprobability-sampling)
- <sup>12</sup> [http://www.britishecologicalsociety.org/about\\_ecology/](http://www.britishecologicalsociety.org/about_ecology/)
- <sup>13</sup> <http://en.wikipedia.org/wiki/Rawalpindi>
- <sup>14</sup> [http://en.wikipedia.org/wiki/Saddar,\\_Rawalpindi](http://en.wikipedia.org/wiki/Saddar,_Rawalpindi)
- <sup>15</sup> [http://en.wikipedia.org/wiki/Tench\\_Bhatta](http://en.wikipedia.org/wiki/Tench_Bhatta)
- <sup>16</sup> <http://en.wikipedia.org/wiki/Rawalpindi>
- <sup>17</sup> (Book Title: Sociology: A Text with Adapted Readings, Contributors: Leonard Broom - Author, Philip Selznick - author. Publisher: Harper & Row. Place of Publication: New York. Publication Year: 1963. Page Number)
- <sup>18</sup> <http://www.delmar.edu/socsci/rlong/intro/org.htm>
- <sup>19</sup> <http://www.education.com/definition/family-structure/>
- <sup>20</sup> (Schuskey and Cullbert 1967:122)
- <sup>21</sup> (Sociology 6<sup>th</sup> Ed. P.302)
- <sup>22</sup> (the social organization of Australian tribes Oceania, volume I ,1930: 330-46)
- <sup>23</sup> (Keesing,1981:p.511)
- <sup>24</sup> (Hoebels Anthropology: The study of man; 1958, pp 364).
- <sup>25</sup> (Young and Mack, op. cit, ch.20).
- <sup>26</sup> (<http://www.cramster.com/definitions/kinship-and-family/120>)
- <sup>27</sup> (Wallace, Anthony F. C. and John Atkins. 1960. "The Meaning of Kinship Terms." *American Anthropologist* 62(1):58-80)
- <sup>28</sup> <http://www.jstor.org/pss/666908>
- <sup>29</sup> Boon, James A., David M. Schneider Kinship vis-a-vis Myth Contrasts in Levi-Strauss' Approaches to Cross-Cultural Comparison *American Anthropologist*, New Series, Vol. 76, No. 4 (Oct., 1974), pp. 799-817.
- <sup>30</sup> <http://www.essayforum.com/writing-feedback-3/rituals-ceremonies-help-define-culture-26904/>
- <sup>31</sup> <http://www.treatmentsolutionsnetwork.com/dictionary.aspx#d>
- <sup>32</sup> <http://www.medscape.com/viewarticle/585279>
- <sup>33</sup> <http://www.vhood.net/drj/violence.html>
- <sup>34</sup> [http://www.spvm.qc.ca/en/service/1\\_3\\_1\\_1\\_violpsycho.asp](http://www.spvm.qc.ca/en/service/1_3_1_1_violpsycho.asp)



- <sup>35</sup> [http://www.adviceguide.org.uk/index/your\\_family/family/domestic\\_violence.htm](http://www.adviceguide.org.uk/index/your_family/family/domestic_violence.htm)
- <sup>36</sup> <http://www.domesticviolence.co.uk/>
- <sup>37</sup> [http://whqlibdoc.who.int/publications/2002/9241545615\\_chap6\\_eng.pdf](http://whqlibdoc.who.int/publications/2002/9241545615_chap6_eng.pdf)
- <sup>38</sup> <http://tva.sagepub.com/content/9/3/167.abstract>
- <sup>39</sup> <http://education.qld.gov.au/actsmarthesafe/violence/emotional.html>
- <sup>40</sup> (Book Title: Sociology: A Text with Adapted Readings, Contributors: Leonard Broom - author, Philip Selznick - author, Publisher: Harper & Row, Place of Publication: New York, Publication Year: 1963. Page Number)
- <sup>41</sup> <http://www.delmar.edu/socsci/rlong/intro/org.htm>
- <sup>42</sup> <http://www.education.com/definition/family-structure>
- <sup>43</sup> (Schuskey and Cullbert 1967:122)
- <sup>44</sup> (Sociology 6<sup>th</sup> Ed. P.302)
- <sup>45</sup> The social organization of Australian tribes Oceania, volume 1 ,1930: 330-46
- <sup>46</sup> Keesing, 1981:p.511
- <sup>47</sup> Hoebels Anthropology: The study of man; 1958, pp 364
- <sup>48</sup> Young and Mack, op. cit, ch.20.
- <sup>49</sup> <http://www.cramster.com/definitions/kinship-and-family/120>
- <sup>50</sup> Boon, James A., David M. Schneider Kinship vis-a-vis Myth Contrasts in Levi-Strauss' Approaches to Cross-Cultural Comparison American Anthropologist, New Series, Vol. 76, No. 4 (Oct., 1974), pp. 799-817.
- <sup>51</sup> Dictionary of Sociology (1977) Publisher: Rowman & Allanheld, Totowa, Date published: 1977
- <sup>52</sup> <http://www.essayforum.com/writing-feedback-3/rituals-ceremonies-help-define-culture-26904>
- <sup>53</sup> <http://www.treatmentsolutionsnetwork.com/dictionary.aspx#d>
- <sup>54</sup> <http://www.medscape.com/viewarticle/585279>
- <sup>55</sup> <http://www.vhood.net/drj/violence.html>
- <sup>56</sup> [http://www.spvm.qc.ca/en/service/1\\_3\\_1\\_1\\_violpsycho.asp](http://www.spvm.qc.ca/en/service/1_3_1_1_violpsycho.asp)
- <sup>57</sup> [http://www.adviceguide.org.uk/index/your\\_family/family/domestic\\_violence.htm](http://www.adviceguide.org.uk/index/your_family/family/domestic_violence.htm)
- <sup>58</sup> <http://www.domesticviolence.co.uk/>
- <sup>59</sup> <http://tva.sagepub.com/content/9/3/167.abstract>
- <sup>60</sup> <http://education.qld.gov.au/actsmarthesafe/violence/emotional.html>







# QUESTIONNAIRE

## Violence against men

Name.....

Gender.....

Age.....

Qualification.....

According to you **violence** is:

.....  
.....

### Question# 1:

Do you think that the violence against men exists in our society?

Yes/No

### Question# 2:

Do you think that individual factors such as (Family, neighbours, media) are involved in violence against men?

Yes/No

### Question# 3:

What are the consequences of violence on different aspects of the men's life?

- a) - Depression and anxiety
- b) - Social withdrawal
- C) - If any other.....

### Question# 4:

Do you think that domestic violence affects the man's ability to become a productive member of society?

Yes/No

### Question# 5:

Do you think that domestic violence affects the men's ability to provide for his family?

Yes/No

**Question# 6:**

Do you considered abusive statements/comments as a part of violence against men:

Yes/No

**Question# 7:**

Do you think repetition of statements can produce psychological cause for a man?

Yes/No

**Question# 8:**

Do you think certain acts or tactics are used by women (Wife, Mother, and Sister) to inflict psychological and emotional stress on men?

Yes/No

**Question# 9**

In your opinion, is the effect, on the individual, of abusive or violent behaviour worse if committed by?

- A. A stranger
- B. Partner/spouse
- C. Has the Same effect

**Question# 10:**

Do you think that Indian drama channels (Star plus, Sony, Zee-TV, Etc) are a cause of change of attitude of women towards men?

Yes/No

**Question# 11:**

Do you think in a working family if woman earn more than her spouse than she will have more authority on her husband and his family:

Yes/No

**Question#12:**

Do you think violent behaviour in a marriage/relationship is a private matter for the two people involved?

Yes/No/Don't  
know

**Question#13:**

Do you think that parents/guardians should be told if your partner uses abusive or violent behaviour towards the other?

- A. Yes
- B. No, never
- C. Sometimes/depends

**Question#14:**

In a marriage/relationship, who do you think is more likely to experience abusive or violent behaviour?

- A. Women are more likely
- B. Men are more likely
- C. Both equally likely

**Question# 15:**

Do you think the in-laws of a man play a role in creating a stressful environment for a man?

Yes/No

**Question# 16:**

Do you think the conflicts between mother and wife of a man are cause of significant emotional/psychological trauma for the man?

Yes/No

**Question# 17:**

Do you think that woman use insulting comments to demoralized man?

Yes/No

**Question# 18:**

Do you think decrease in an emotional status of man causes change in the behaviour of wife towards me/his family?

Yes/No

**Question# 19:**

Do you think that mothers used the term \*Father\* for threaten their children:

Yes/No

**Question# 20:**

What do you think that after marriage the relationship between son and his mother changes, like?

- A)-Weaker                      b)-Stronger                      C)- If any other....

**Question# 21:**

Do you think the domestic violence leads to an increase incidence of divorce amongst married couple:

Yes/No

**Question# 22:**

In your opinion man are mostly subjective to which of the following types of the violence:

- A) - Domestic Violence                      b) - Psychological Violence  
c) - Sexual Violence                      d) - Verbal Violence

**Question#23:**

Do you know of someone whose spouse uses or used abusive or violent behaviour towards me?

- A. yes  
B. yes more than one  
C. no

**Question#24:**

If yes, did it happen in the past or is still happening:

- A. happened in the past  
B. happening now

**Question#25:**

How do/did you know this person?

- A. family member



- B. friend
- C. work colleague
- D. Other, Please specify .....

**Question#26:**

How did you come to know about it?

- A. Was told by the person who was abused
- B. Told by someone else
- C. Saw an abusive/violent incident
- D. Some other way. Please specify .....

**Now I would like to ask you about some questions concerning your spouse. Please remember that all information provided is strictly confidential:**

**Question#27:**

In what year were you married?

I'm going to read a list of statements that some people have used to describe their spouse. He'd like you to tell me whether or not each statement describes your spouse.

**Question#28:**

How much contact does your spouse has with your in-laws:

- A. No contact
- B. Little contact
- C. Only on telephone
- D. Visit often

**Question#29:**

How often does the parents/family of your spouse visit?

- A. Once in a year
- B. Every few months
- C. Every month
- D. Every second week
- E. Live with you

**Question#30:**

How is the atmosphere of your home when the family of your spouse visits?

- A. Pleasant
- B. Neutral
- C. Stressful
- D. Prefer not to answer

**Question#31:**

How does your spouse react when your family members/friends visit?

- A. Reacts pleasantly
- B. Remains neutral
- C. Reacts negatively
- D. Prefer not to answer

**Question#32:**

How much the parents/family of your spouse interferes in your married life?

- A. No interference
- B. Very little interference
- C. Considerable interference
- D. Always interfere

**Question# 33:**

Do you think the spouse shows biased behaviour towards her in-laws?

Yes/No

**Question# 34:**

Does your spouse over react at the slightest incident/upset:

Yes/No

**Question35:**

If yes then how often does that happen?

- A. Rarely
- B. Once in a while
- C. Often

**Question#36:**

Does your spouse try to limit your contact with family or friends?

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#37:**

Does your spouse puts you down or calls you names to make you feel bad

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#38:**

If yes then how often does that happen?

- A. Rarely
- B. Once in a while
- C. Often
- D. Always

**Question#39:**

Your spouse is jealous and doesn't want you to talk to other men or women:

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#40:**

Your spouse harms, or threatens to harm, someone close to you

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#41:**

If yes then how often does that happen?

- A. Rarely
- B. Once in a while
- C. Often
- D. Always

**Question#42:**

Your spouse demands to know who you are with and where you are at all

times:

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#43:**

If yes then how often does that happen?

- A. Rarely
- B. Once in a while
- C. Often
- D. Always

**Question#44:**

Your spouse damages or destroys your possessions or property:

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#45:**

If your spouse is working, does she prevent you from knowing about or having access to her income, even if you ask?

- A. Yes
- B. No

C. Don't know

*"I am going to ask ten short questions concerning the serious problem of violence in the home. He'd like you to tell me if, in the past 5 years, your current spouse has done any of the following to you. Your responses are important whether or not you have had any of these experiences. Remember that all information provided is strictly confidential."*

**Question#46:**

Has your current spouse/partner threatened to hit you with her fist or anything else that could have hurt you during the past 5 years?

A. Yes

B. No

C. Don't know

D. Prefer not to answer

**Question#47:**

Has your spouse thrown anything at you that could have hurt you during the past 5 years?

A. Yes

B. No

C. Don't know

D. Prefer not to answer

**Question#48:**

During the past 5 years has your spouse slapped you?

A. Yes

B. No

C. Don't know

D. Prefer not to answer

**Question#49:**

Has your spouse kicked you, bit you, or hit you with his/her fist during the past 5 years:

A. Yes

B. No

C. Don't know

**Question#50:**

Has your spouse hit you with something that could have hurt you other than fists during the past 5 years?

INTERVIEWER: Do not include hitting with fist.

A. Yes

B. No

C. Don't know

D. Prefer not to answer

**Question#51:**

During the past 5 years has your spouse beaten you?

A. Yes

B. No

C. Don't know

D. Prefer not to answer

**Question#52:**

During the past 5 years has your spouse choked you?

A. Yes

B. No

C. Don't know

D. Prefer not to answer

**Question#53:**

During the past 5 years has your spouse used or threatened to use a gun or knife on you:

A. Yes

B. No

C. Don't know

D. Prefer not to answer

**Question#54:**

During the past 5 years has your spouse forced you into any unwanted sexual activity, by threatening you, holding you down, or hurting you in some way?

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#55:**

You said yes to at least one of the previous 9 questions concerning physical and sexual violence. During the past 5 years, has your spouse been violent to you on more than one occasion:

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#56:**

How many different times did these things happen during the past 5 years?

- A. Two or three times
- B. five to ten times
- C. More than ten times
- D. Don't know
- E. Prefer not to answer

**Question#57:**

How many of these were in the past 12 months:

- A. \_\_\_\_\_
- B. Don't know
- C. Prefer not to answer

**Question#58:**

In the last 5 years when did this/the most recent incident of physical or sexual violence happen?

INTERVIEWER: Enter year of most recent incident.

- A. \_\_\_\_\_
- B. Don't know
- C. Prefer not to answer

**Question#59:**

Did this incident/any of these incidents begin while she was pregnant?

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#60:**

In the past 5 years, has your spouse/partner ever been physically or sexually violent towards anyone else in the family:

INTERVIEWER: Family includes all persons related by blood, marriage or adoption residing inside as well as outside of the household.

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#61:**

If yes, has this resulted in violent behaviour towards the children?

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer



**Question#62:**

In the past 5 years, has your spouse/partner ever been physically or sexually violent towards anyone outside of the family:

INTERVIEWER: Outside of the family includes all persons not related by blood, marriage or adoption residing inside as well as outside of the household.

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#63:**

Did any of your children see or hear this incident/any of these incidents:

- A. Yes/think so
- B. No/don't think so
- C. No children at the time
- D. Don't know
- E. Prefer not to answer

**Question#64:**

During the past 5 years, did you ever fear that your life was in danger because of your spouse's/partner's violent or threatening behavior:

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#65:**

You said that during the past 5 years your spouse/partner was violent. During this /any of these incidents were you ever , physically injured in any way, for example bruises, cuts, broken bones, etc:

- A. yes
- B. no
- C. Prefer not to answer.

**Question#66:**

If yes, what were the types of injuries? Check all that apply:

- A. bruises, cuts
- B. broken bones
- C. internal injuries
- D. Prefer not to answer

**Question#67:**

During the past 5 years, did you ever receive any medical attention at a hospital/hospital or health centre as a result of the violence?

INTERV IEWER: Include treatment received at emergency or as an out-patient.

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#68:**

During this incident/these incidents was your spouse/partner drinking:

INTERV IEWER: Select <Yes> if the respondent says usually or during more than half of the incidents.

- A. Yes
- B. No
- C. Does not drink
- D. Don't know
- E. Prefer not to answer

**Question#69:**

How frightened/distressed you were when your partner did things you just stated above:

- A. Not at all
- B. Yes a little frightened/distressed
- C. Quite frightened/distressed

**Question#66:**

If yes, what were the types of injuries? Check all that apply:

- A. bruises, cuts
- B. broken bones
- C. internal injuries
- D. Prefer not to answer

**Question#67:**

During the past 5 years, did you ever receive any medical attention at a hospital/hospital or health centre as a result of the violence?

INTERVIEWER: Include treatment received at emergency or as an out-patient.

- A. Yes
- B. No
- C. Don't know
- D. Prefer not to answer

**Question#68:**

During this incident/these incidents was your spouse/partner drinking:

INTERVIEWER: Select <Yes> if the respondent says usually or during more than half of the incidents.

- A. Yes
- B. No
- C. Does not drink
- D. Don't know
- E. Prefer not to answer

**Question#69:**

How frightened/distressed you were when your partner did things you just stated above:

- A. Not at all
- B. Yes a little frightened/distressed
- C. Quite frightened/distressed

D. Very frightened/distressed

**Question#70:**

Was there anyone else present when such an incident occurred, check all that apply?

- A. No one was present
- B. Family members
- C. Spouse's Friends/family members
- D. Neighbors/ Friends

**Question#71:**

If present, did anyone present at the time intervene to stop your partner?

Yes/No

**Question#72:**

If consulted, has this consultation helped you in relieving the stress/solving the problem regarding your spouse:

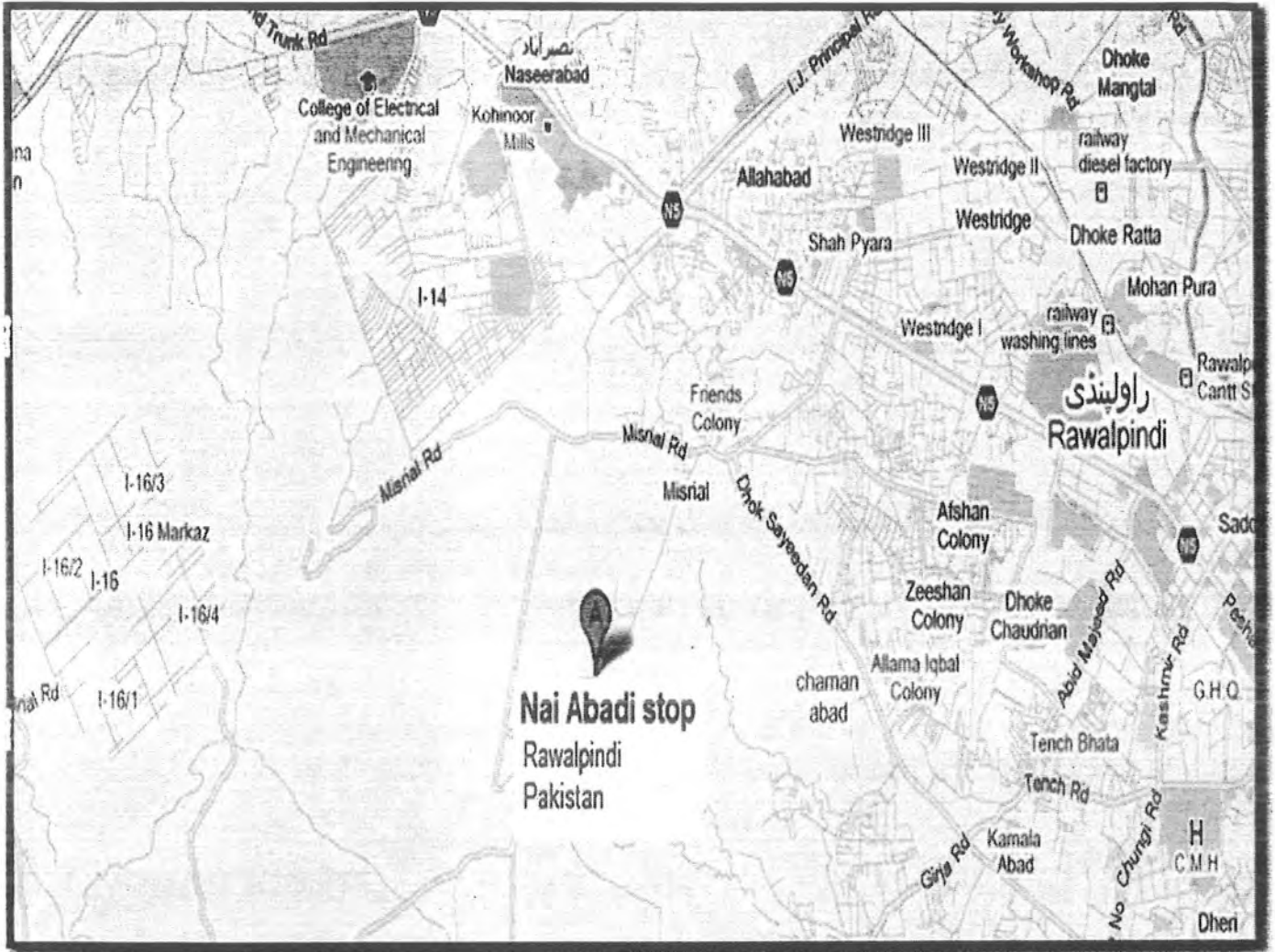
- A. Yes it helped relieve the stress
- B. Yes it helped solved the problem
- C. No
- D. Prefer not to answer

**Question# 73:**

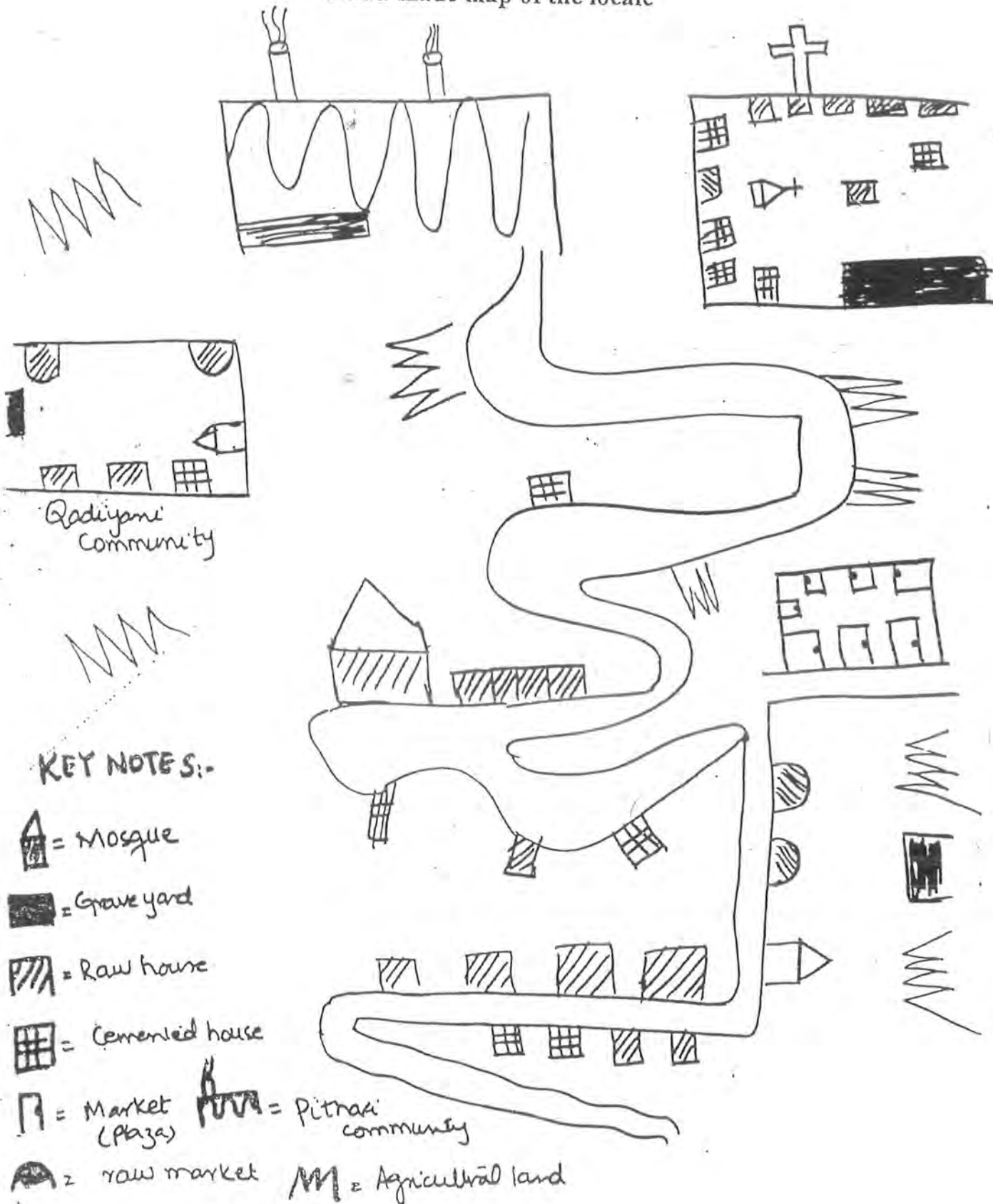
Why do you think it is always that violence against woman is highlighted but violence against men is never brought to focus: Please briefly give your view?

.....  
.....  
.....

# MAP











# Hand-made map of the locale



Qadiyani Community

## KEY NOTES:-

-  = Mosque
-  = Grave yard
-  = Raw house
-  = Cemented house
-  = Market (Plaza)
-  = Pitnari community
-  = raw market
-  = Agricultural land